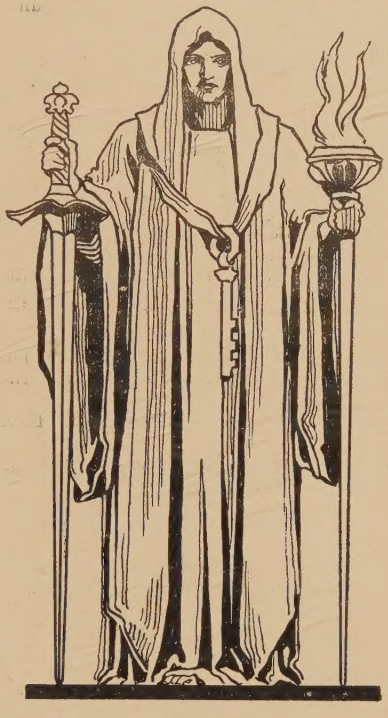
THE UNITARIAN

MAY 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President*.

Rev. Manley B. Townsend, *Secretary*.

Address correspondence to the *Publication Agent*, Mr. C. L. Stebbins.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

RELIGION AND HISTORIC FAITHS

A new book by OTTO PFLEIDERER, D. D., Professor of Theology at the University of Berlin.

Illuminating presentations of all the great religions as well as chapters on The Essence of Religion, Religion and Science, and The Beginnings of Religion, written for the lay reader

By the same author, uniform with above

CHRISTIAN ORIGINS

Both books translated by Daniel A. Huebsch, Ph. D.

EACH $1.50 NET; AT ALL BOOKSTORES.
BY EXPRESS $1.60.

A booklet containing an estimate of "Religion and Historic Faiths" by George Perry Morris of the *Boston Herald*, and of "Christian Origins," by Prof. William Benjamin Smith of Tulane University, will be sent upon request.

B. W. HUEBSCH, Publisher, New York

The MacDuffie School
FOR GIRLS

Springfield **Massachusetts**

One of the pleasantest and most home-like schools in New England. Limited to fifty-five girls. Modern and complete in its equipment. The marked feature of the school is its individual care of pupils physically and intellectually. The girls are given an outdoor life, a college preparation, or a general education. A unique plan of practical training.

The climate is more equable than on the coast, and *the absence of raw east winds* makes it desirable for girls with a tendency to colds and throat troubles.

The school Year Book, details of courses, etc., with photographs of the picturesque buildings and grounds, will be send on application.

Address Box 1714

Principals: John MacDuffie, Ph. D.
Mrs. John MacDuffie, A. B.

Contents for May, 1909

		PAGE
Editorials		169
Isles of Shoals Summer Meetings		171
Nominating Committee's Ballot for Officers of A. U. A.		171
The Last Judgment	Rev. W. Hanson Pulsford	172
Does It Pay to be Honest	Rev. R. J. Hutcheon	177
Rev. Samuel June Barrows, D. D.	James J. Bixby	180
Southern Conference Meetings at New Orleans		182
Poem—Continuity	Mary E. Merrill	185
Dedication of Church in Youngstown, Ohio		186
A Scheme for Sunday School Work		186
Program of Anniversary Week Meetings		188
Program of Western Unitarian Conference		190
Amongst Ministers		191
A New Young Peoples Meetings		191
Symposium—Some Life Members Views About Life Membership		192
Southern Associate Alliance	Blanche Phillips Kesterson	198
Notes from the Field		199
New Books		200

THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

GEORGE H. BADGER, Editor.

Contributing Editors; REV. THOMAS R. SLICER, of New York, REV. JABEZ T. SUNDERLAND, of Hartford, Ct., PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa., REV. THOMAS VANNESS, of Boston, Mass., REV. WILSON M. BACKUS, of Chicago, Ill., REV. HENRY WILDER FOOTE, of Ann Arbor, Mich., REV. HARRY ELMER GILCHRIST, of New Oreans La.

Published by PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer **N. A. PRUETT, Secretary**

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES. It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

One Dollar a Year **Ten Cents a Copy**

NEW YORK UNITARIAN HEADQUARTERS

AND BOOK ROOM

104 EAST TWENTIETH ST., - (CORNER FOURTH AVENUE)

Headquarters of the Unitarian Conference of the Middle States and Canada: The New York League of Unitarian Women: The New York Sunday School Union: and the New York Unitarian Club.

Unitarian books on sale: Publications of the American Unitarian Association, the Unitarian Sunday School Society, George H. Ellis Co., and other liberal religious publications constantly in stock.

Unitarian tracts for free distribution

HOURS:

9:30 A. .M to 1:00 P. .M 2:00 P. .M to 5:00 P. M. Saturdays 9:30 A. M. to 12:30 P. M.

MISS FLORENCE M. BISCHOFF, Clerk

THE WATER STAR

By GEORGE H. BADGER

Size, 12 mo; pages 86; price, 80 cents, net, by mail, 87 cents

SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the .....both as to form and contents, and that is saying a good deal. The four chapters printed in large, clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do We See Nature?"

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore: the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded.

SHERMAN, FRENCH & CO.

6 Beacon Street BOSTON, MASS.

THE UNITARIAN.

Vol. IV (New Series.) MAY, 1909 No. 5

THE fact that the next meeting of the National Conference is to be held in a city so far from the Atlantic sea-board may seem a reason why many of our churches which have usually paid the expenses of their ministers should omit that action, this year, on account of the much greater expense involved. We hope, however, that it will become only a reason for taking the matter in hand earlier and with much more seriousness. This assembly at Chicago ought to be the most thoroughly *national* and representative gathering that our denomination has ever known. While possibly the actual number of attendants may be reduced from the large meetings held at Atlantic City, the *range* of attendance ought to be larger and more proportionate. *It will be worth while to have one's minister there*! His scope of denominational vision, his comprehension of our real national ideals, his sense of the splendid possibilities and stupendous difficulties which attend our work in regions beyond the Alleghenies will be vitally extended by a visit to this great inland city, and participation in a conference whose attendants will not predominantly be of his own section. If it costs more, it will also be worth very much more to have the ministers of our churches all there, if possible. Because the conference comes so early in the Autumn it is important that the matter of delegates *and the pastor's expenses* be attended to before summer vacation. We are glad to hear of a possible movement among the women of the National Alliance urging for the representation of every church by at least one delegate.

———o———

WE have given over our 'Symposium' this month to the views of several life-members of the American Unitarian Association as to the solution of the so-called "life-membership" issue. We have repeatedly said that we do not consider this issue one of so vital importance as many of our friends consider it. The issue of *distributed responsibility* in the nomination of directors and a more real method of *representation* in their selection we consider more important: and most important of all is the matter of making our meetings more genuinely deliberative and legislative and less of the nature of mere platform meetings and "exhibits" by way of reports of what our faithful directors and officers have done during the year closing. Is not the final issue, after all, the diffusion of the sense of responsibility and enlistment in our work:—more active participation of all our people in the solving of our problems, in the suggestion of progressive methods of advance, in the sharing of the burdens of initiative in policy, as well as of financial support? It was proved last

year that our people have not lost the zest of discussion nor the honest art of deliberative legislation. We no longer stand aghast before the imagined peril of "open debate": we are gaining courage in our willingness to let "people outside" express opinions frankly and fearlessly; and are discovering how the folks who differ from us may be our best friends. Now it is important, whether life-members alone, or delegates alone, or both parties together, share the responsibility of voting, that our people get the habit of coming to Boston, (or New York!) for their annual meetings with a serious sense that *things are to be done*, business transacted, adventures of faith soberly undertaken, on the counsel of the whole, with no longer the timid tradition of indifference impelling us to refer all things denominational to a select board of directors of what Mr. Keyes bluntly characterizes a "Massachusetts Corporation."

———o———

OUR "Symposium" very clearly lines out the two alternative points of view which are involved in the issue of the life membership vote. We can hardly imagine a clearer, more forceful or fairer presentation of one view-point than that set forth by Mr. Prescott Keyes, of Concord, Mass., while Prof. Christie of Meadville presents with characteristic accuracy the other view-point. *Massachusetts corporation*,— or a *nationally representative denominational legislature*:—which? Of course the present order of things is a more or less empirical attempt to have both things at once. Mr. Keyes is frank in his conviction that the two things should not be merged. Prof. Christie is as unmistakable in his conviction that the mixed position is untenable, and yet the whole difficulty of the matter,—the cause of all irritation, misunderstanding, the seat of all contentions,—lies in this attempt to have the two things at once, and assure the functions of both:—National Assembly, and Massachusetts Corporation. Is the attempt logical, practicable, progress-winning, and nationally satisfactory? The Unitarian body is certainly unique among religious bodies of America in having such an issue as this possible in the year 1909. But then, as we all know, Unitarianism is conservative in everything except theology.

———o———

THIS is a good time of the year for every minister of a live parish to put on his thinking-cap and discover why it is that there may not be in his Sunday School or congregation some young man who ought to have his mind turned to the possibility of his entering the Unitarian ministry. A wholesome professional *esprit de corps* ought to make every clergyman anxious to have his profession recruited with the best of young life: but, far more important of course, he should be impressed with the tremendous need of the cause he serves for the best sort of reinforcement. We believe that every parish minister should feel responsibility in the matter. Young men are not to be coaxed or argued into the ministry, it is true, but very often the right sort of word from the right sort of friend, (and that means a right sort of minister) will turn a thoughtful young man's mind in the direction of service of this kind, or reinforce any secret impulse he may already have. That "right word" ought to be spoken oftener and with greater courage. It were pitiable if the men supposed to be most vitally interested

in the cause of the church should help to let that cause go by default.

THE death of Rev. Samuel J. Barrows, D. D. removes from our ranks a worker whose services have been of conspicuous value. As pastor of the influencial church on Meeting House Hill, Dorchester, Mass., he exerted an influence widely pervasive throughout the neighborhood of Boston: as editor of the *Christian Register* his broad-minded and generous-hearted personality became a vital factor in our denominational well-being. By a unique turn in Massachusetts reform politics, this preacher-editor was chosen by an influencial congressional district as its representative in the Congress of the United States. Always an enthusiastic friend of practical philanrophy,a congenial field of service opened to him, then, in connection with the Prison Reform Association of the State of New York, where he was serving when death came. Throughout all his career he has been a comrade indeed of the noblest sort of fellowship amongst our ministers, and earnest friend of all who came to know him.

WE regret that we must go to press too early to receive full reports of the meetings of the National Federation of Religious Liberals held in Philadelphia April 27-30, but shall hope to publish a full account of them in our next issue.

Isles of Shoals Summer Meetings

The Isles of Shoals Summer Meetings will begin this year, Sunday, July 11, and an attractive program is in course of preparation.The morning sessions will be devoted to a series of addresses on "The Church and the Social Order." It is expected that there will be unusual attractions for young people during the week.

Nominating Committee's Ballot for Officers of the A. U. A.

Considerable interest will inevitably attend the first trial of the new regulation for the nominations of directors and officers of the American Unitarian Association, as worked out by this year's nominating committee. According to the new rule, only ministers and delegate members of the churches will vote the nominating ticket, and the nominating committee is given discretion of nominating as many candidates for directors as it wishes, instead of being obliged to present double the names necessary, as heretofore.

This year's committee has used this discretion in its simplest form, making only the number of nominations necessary for election. In other words they have practically selected and insured the election of the persons of their own choice

Surely the ticket as presented is to be commended at every point The executive officers of course stand as heretofore. We are all unanimous for them all. Of the six candidates for directors two are renominations, Clarence E. Carr of Andover, N. H., and Hon. George Hutchinson of West Newton, Mass. The new members nominated from New England are most fortunately selected. Mr. Percy A. Atherton has been active in the work of the Y. P. R. U. and will bring a distinct tone of vitality and progressive energy to the Board,while Rev. Augustus P. Reccord of Springfield, is peculiarly strong in the qualities and experience which will make him effective in the A. U. A. service. From the Middle and Southern States comes the nomination of Mrs. S. Margaret Loud of Montreal, Canada, and we have already expressed our hearty satisfaction at this selection. From the Western States comes the nomination of William S. Olds of Portland, Oregon. The committee also presents an admirable ticket for next year's nomnating committee.

Of course the fact that the ballot presents no opportunity for contests, and the fact that voting will be confined to ministers and delegates from the church-

es, most of whom have not yet been chosen may bring it about that a very small vote will be returned. Then what will people say? That a vote with life-members excluded is proved to be a failure? Or that under the new regulation, it turns out that a small committee of nominations practically settles the whole matter, and our method of electing officers and directors still have a mere formality to the actual delegates and members of the Association?

The Last Judgment

By REV. W. HANSON PULSFORD

IN one of the collections of tradition and legend concerning the Messiah which, pieced together generations after the death of Jesus, form the first three of our "gospels" we read:

"When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left . . . . Then shall the king say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered and ye gave me no meat: I was thirsty and ye gave me no drink: . . . sick and in prison and ye visited me not. Then shall they answer, saying, Lord, when saw we thee an hungered, or athirst, ... or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least, ye did it not unto me. And these shall go away into eternal punishment." (Matt. xxv 31-46.)

I draw your attention to this passage partly because such teaching is becoming unfamiliar to refined and delicate minded people, and partly because to a vast majority of Christians it still stands for a terrible and undoubted reality. To them, as to the early church, the religious emphasis is still on the hereafter and the great judgment to come. When the sheep are separated from the goats before the awful blazing throne of God then the godless and the worldling will find out in horror where they stand, and the bliss of an eternity will more than compensate the despised believer for all the scorn and contumely, aye and persecution, which through the ages he has suffered at their hands. Whatever may be the lot of these ignorant and credulous Christians now, it will then at any rate become sufficiently clear how insane those were who in pride of intellect or in love of freedom and life rejected the message of the infallible word of God.

It is this belief which more than any other, as a matter of history, made possible the tyranny of the authoritative church over the souls of men, and enabled her to crush for centuries every endeavor after intellectual and personal liberty.

Moreover, when you say that that is all past, you are not true to the facts. The dream of a Roman Catholic America is not so vain a conceit as we think it. It may well be asked whether, with that weapon in her hand, the great authoritative church, dealing with the vast mass of human ignorance and superstition, may not even here come at last to assert her supremacy. Eternal vigilance is still the inexorable price of liberty and it ill becomes the heirs of those who fought for the liberty of the human spirit to sit at ease in Zion as though the battle of enfranchisement were over. Only as genuine education opens to men everywhere the wide outlook which makes such pictures the unreal phantoms of some hideous dream will the awful power of the dread of the hereafter and the judgment to come finally lose its hold. On every side of us still this picture of an eternity of torment for the unbeliever has the

reality of the very truth of God and fills for thousands the whole terrible horizon of the endless beyond. Such facts should compel us ever to stand with girt loins on behalf of that free and rational religion which comes only where men are eager in their need of it and eternity vigilant and active in its service.

It is of course unnecessary here to dwell on the absurdity of the picture of the great assize or to show how belief in it originated. But there are one or two unexpected features in the passage quoted which excite interest and suggest matter worthy of careful thought.

You see there is truth behind the picture. You need not think because I treat simply as amusing this scene of the after life with God sitting on a great white throne before which are gathered those interesting goats and the tiny flock of no doubt deserving sheep that for one moment I abandon the idea of judgment. In rejecting the crude materialism and other-worldliness of the narrative I only come home the more strongly to the real facts of life. If there is any truth written indelibly across the record of all human experience terribly staring the thinker right in the face it is the doctrine of inexorable retribution. It is not that any punishment or reward is arbitrarily affixed to evil or good conduct. It is of the essence of experience itself. When Fitzgerald says to us

"I sent my soul through the invisible,
Some letter of that after-life to spell:
And by and by my soul returned to me,
And answer'd 'I myself am heaven and hell,"

he is only voicing the universal experience which comes so vividly home to us: when in the fourth book of "Paradise Lost" Milton puts in the mouth of his hero the words "myself am hell": the hell from which he not "one step, no more than from himself can fly by change of place."

In the realm not of theological phantasy but of hard fact what we day by day become and are is its own inevitable penalty or reward. To have lied is the penalty of lying. To have dared for the noblest in you is at once the heaven of having so dared. The throne of judgment is in our own inmost consciousness and the verdict is simply the verdict of the facts themselves.

The terrible quiet inevitableness of this is its power. There can be no "evasion of the wards." No imputed righteousness counts there. No arbitrary decree of a God who may relent or be persuaded. Simply the unhasting passionless unrelenting judgment of the facts. All roads are open and neither penalties nor rewards are attached. Both are in the fact that you chose the road you did.

Elsewhere in the Bible we read that the saints shall judge the earth at the last judgment. Now, judging from the character of not a few of the saints that would be terribly unfair to some of us. Some of them surely would have to be mightily changed from what they were ere any kind of just judgment on those who happened to differ from them could be in any way possible. But in the real judgment it is you yourself in full knowledge of all the facts who pass judgment. It is the heaven or the hell of your own choice to which you have consigned yourself. The heaven of having lived out the highest you knew or the hell of "being all that I desired to be." There is no pious fiction about that judgment. It is simply there: part of the inevitable essence of life itself. There needs no supernatural judge to add any penalty or reward. The life you make for yourself day by day that is penalty or reward enough. There is no tragedy in the scene of that far off irrational passing of sentence on resurrected souls which for one instant begins to touch the unuttered "myself am hell" from which there can be no appeal,for it is your own sentence upon yourself. The very thought that lifts from us in an instant the power of yon high colored phantom of men's fears with all its possibilities of mistake and injustice reveals to us the reality which is one with experience itself.

Another fine suggestion strikes me as I read this curious narrative. Do you notice who the people are that are damned? They are not unbelievers nor even bad people. It is not charged against them that they abstained from church

attendance or that they stole or drank or lived lives not in accordance with the moral conventions of their time. In this last judgment the intensely interesting thing to me is that eternal torment is handed out to people simply for not having availed themselves of their opportunities. If they had so chosen they might have been kindly and generous and helpful to others; but they neglected their chance. It is on that ground alone that sentence of everlasting damnation with the devil and his angels is, apparently much to their surprise, assigned to them.

And then I remember that the two thoroughly religious people who have been pilloried for centuries in the eyes of the civilized world by the founder of Christianity were so pilloried for the same reason. The priest and the levite were perfectly good, religious people duly intent on not incurring pollution by contact with the man fallen by the wayside. There is not a suggestion of anything brought against them except that they had the chance of following a kindly human impulse and failed to take it.

Moreover the man who in the same breath has been made immortal so that for ever the adjective "good" is indisputably his is called so in spite of the fact that he carried none of the current labels of goodness. Nay, it would seem as though Jesus went out of his way to make that clear. He is an accursed godless foreigner whom it is the religious duty of every true believer to hate and despise. Jesus immortalizes him in spite of all that because he did a thing there was no call for him to do. He saw a chance of letting the kindly heart of him have its impulsive way and he jumped at it. Samaritan or no Samaritan, believer or no believer, that is that kind of thing which made men great to Jesus so that he actually says to his deeply religious and horrified questioner: "go thou and do likewise."

Now, these suggestions fitting so well each to the other interest me immensely. We ourselves are mostly in the habit of calling folk bad or good wholly because of their conformity to certain external standards. The good people are those who avoid certain lines of conduct. They are those who do not gamble or swear or get drunk, who are more or less indirectly connected with some church. Similarly the bad people drink or swear or steal or possibly are anarchists or socialists or freethinkers or something quite unknown but terrible. The good man is he who conforms to the respectable standards which happen to be those of our set and the bad people are the others. Some day if you and I get together confidentially I should like to draw up with you some lists of what a man must not do if he is to be a good man from any specified person's point of view. The lists do exist though they are rarely published and they are among the funniest things in the life of the folk about us. Yet really when you come right down to it it is by agreement or nonagreement with things like these that we usually pass judgment on our fellow men.

Now, from that kind of judgment the judgment of Jesus and the ground of condemnation in the passage we are considering are a most striking appeal. In that court people are found wanting not at all for what they did, nor because they did not conform to certain established standards but because they missed opportunities of letting the vital impulse in them have its way. Sentence of damnation in eternal fire is passed because of things which the poor sinners were by no means obliged to do but which they might have done had they been so minded. "Inasmuch as ye did it not" is the ground for sentence to unending torment.

How that all lifts us as into the sense of a new vision of things! That genuine goodness in not compliance with an external standard or imperative but is simply a privilege.a priceless opportunity, the opportunity of really living: that badness in its essence is simply that which has to bear the inevitable penalty of not having availed itself of the real chances of living which were open to us, does it not dawn on us now with a kind of surprise that this position has no use for your ordinary "good" man just as it wastes no time over the condemnation of

your standard bad man? Does it not incessantly press it home to us as we think it out that real goodness is not a conformity any more than non-conformity is crime, but that goodness is the development of inner quality for sheer delight of it and that the lack of that inner quality is the lack of everything in life?

Note how exactly that fits in with our idea of the real judgment. To have had a chance of living and not to have taken it! Just to have been as others expected us to be when we had the opportunity of being splendidly ourselves in obedience to the spontaneous natural promptings of life within us!

The future looms great to this conception. Conformity to existing standards on the other hand can never originate higher things. Even those existing standards were created, not by conformity but by obedience to vital impulses which went beyond. The rare value of life lies in that which is adventured along the lines of high promise not because we ought to but because we may. "Whereunto we have already attained by that same rule let us walk" may be the first rule for right conduct. But conduct becomes vital and carries great reward in its heart only when the higher rule of following not what is required of us, but what, far beyond that our soul sees to be good comes into play. The priest and the levite followed what was required of them. The Samaritan found the glory of letting his own heart lead him out of bounds in the freedom of natural kindliness. "We are unprofitable servants" say the scriptures; "we have done only that which it was our duty to do."

Surely that is what Jesus meant when he said that the goodness of the scribes and pharisees was not good enough. Goodness which is only because it must, is not enough, carries no adequate reward. That adequate reward belongs wholly to the goodness which is only because it may. Prayer as a duty to God is not worth while. Prayer as the delight of conscious aspiration and the sense of communion with the larger life within us to which we belong has in it untold resource and reward. He bids us love our enemies only because therein lies for us an unparalled opportunity of discovering for ourselves that all hatred is alien to us. We cannot afford to hate when we know that it is in us just for the joy of it to rise through pity to that which somehow links us close to those who are suffering the bitterness of their own enmity. Adventure it, he says, and you will find undreamed of reward. Hence it was that he walked the earth as a free man bound by no outer constraint, but for the sheer delight of it letting the God in him be king.

When I was a boy goodness, religion, righteousness were alien and distasteful things forced on me by the dread constraint of the "hangman's whip" as Burns with bitter irony calls the terror of the last judgment. By mere contrast everything outside those limits appealed to me. I was only too ready, save for desperate fear of what angry and omnipotent God would do to me when sooner or later I fell into his clutches, to become the devil's disciple as Mr. Shaw puts it, just for the freedom and life of the thing. There is on that ground something heroic and appealing in Shelley's rebel Prometheus which is lacking throughout all the calendar of obedient saints. We feel just for that reason how truly Satan is the hero of Paradise Lost. Evil thus viewed is a good from which we are debarred only by cowardice. Good is a state of painful and unwilling slavery forced upon us by the dread despotism of an alien power.

Now as the whole scheme of the last judgment and its terrors dissolves in the crucible of quiet thought the tables are reversed. The power of all the ordered universe is akin to the hunger for life in our souls. It set it there; fostered it; gave us the delight of choice and bade us only choose wisely; affixed no arbitrary penalty; established external standards of achievement only as guides to greater things; made it the law of our life that "we needs must love the highest when we see it." The whole glorious future is in our hands and we are bidden to go forth to achieve and discover and create in the eager joy of sharing the work of the

Master-craftsman who in us is bringing life towards the fulness of the high dreams in our souls. Goodness is just the privilege of really living. Evil is that which misses life, is simply the great mistake.

That appeals to me as a veritable gospel. It is the good news of the indwelling invincible power of life which we may know and develop if we will. In relation to all outer changing circumstance that at least cannot be taken from us. It is as though there were opening to us through the arch of experience a vast untraveled continent of promise. We may decline to make the venture and may lie idly by the very portals of life. To have done so is our only penalty. We know it as simply the real meaning of our choice made apparent. But on the other hand, we may yield to our dreams of a greater, generous, splendid fashion of living and, through mistakes and failures, through the terrible doubt of appearances and the dark, tired hours when we would fain desist from the search for the ever remoter goal come to know that the meaning and wonder and resource of veritable life are slowly opening to us as we journey. When at the end looking back we sum things up we shall know that we have really lived and to have really lived is our unspeakable reward.

That is how "the glory of the sum of things" speaks to me now. This is no longer a slave-yard where, fenced in by penalty, I am compelled to do the bidding of an omnipotent task master, but a world tingling with life. It is stirring in me as courage and as latent power, as understanding and insight, as fulness of undeveloped personal quality and undreamed of satisfaction.

Day by day through these swift years opportunity comes to me. Mine it may be to discover something of what I really am. Mine perchance to rise above the love of things merely easy and pleasant to the greater glory of learning to face things just as they are and against odds and through untoward circumstances coming to be master of my fate. My very mistakes may set me more surely on my quest; the obstacles that seem too great for my puny strength may develop the indomitable courage which overcomes them; the very pressure and stress which seem to threaten life may become the means whereby I learn at least to live, no longer as a servant but as a master, master because I am finding within my very soul the meaning and power of the life which gave me birth.

In the light of this does it not seem true that the reward which the judgment, which is but the process of the ever-changing order itself, bestows, comes to us in chiefest measure not from our doing what is expected and due, but from the explorations we have made into the great undiscovered country of the beautiful qualities of our own nature? Does not the heaven it promises come supremely in those who love to be kindly and large hearted where there is no claim for these things and no law save that of the inner fineness of large hearted kindliness? Does it not belong first of all to the generosity for which there is no public applause, where the subscription lists are not published? Is it not just the very heart of all goodness which is not mere obedience to outside restraint, but the discovery in strange and unknown ways in this wonderfully complex human nature of ours of the satisfaction of becoming able to let the best self in us have its way, where nothing is required, in spontaneous enthusiasm for what is true and fine, kindly and noble hearted? Will not those things carry the finest reward and taste best to you on every remembrance of them, for which there was no excuse save that you wanted to do them because they gave scope to the real quality of your very life? The heaven of the last judgment surely is for those who have found it, not in doing what was demanded of them, but in being in some measure what they delighted to be in their serene and noblest hours.

It is likewise true of the penalty, "Inasmuch as ye did it not." Inasmuch as life, large, ample, free, mastered by its own highest, lay open to me and I neglected its opportunity and promise: inasmuch as day by day I might have made large and quickening thought mine own, been the glad heir of noble and spontaneous life, learned in countless ways to love and trust my soul and so win

through to great and vital enthusiasms and splendid vision of nobler things yet to come, and I did it not: surely the sorest thing to bear lies here. Inasmuch as you let slip your chance to be the great self that you might have been, traveling the wonderful road of the discovery of the wealth of life, that alone is, when it is too late, the penalty assigned in the real "last judgment", and the tragedy of it is that we know it is just.

Does It Pay to be Honest?

By REV. R. J. HUTCHEON, Pastor of the First Unitarian Church, Toronto

THIS is not a mere academic question such as professors and students discuss in the class-room of moral philosophy. Multitudes of people who have never been inside a college are wrestling with it. It forces itself upon them, not from their reading of the recent literature of ethics, but from their experience and observation of practical life. It is a question of the streets, the markets, the railways, the stock exchanges and the insurance companies rather than the class-room and the cloister. We have been taught that honesty is the best policy, that steady industry inevitably brings its reward, that genuine merit wins out against craftiness and wirepulling, that the laws of morality take their revenge on the man who breaks them; but we do not always find that these moral affirmations are borne out in the practical world about us. We see men get rich through graft, trickery and the adulteration of goods; we see incompetents promoted in business concerns and in the civil service, through their wirepulling, over the heads of able men who have earned promotion through long years of faithful and efficient service; we see politicians, municipal and national, rewarded with valuable positions because of their subserviency to party or corporate interests while the more honest and independent men are gradually forced out of political life; we see families, whose wealth has been gained in notoriously sharp and tricky, if not absolutely dishonest, ways, lording it over the social life of the community in which they live; we see governments keeping themselves in power year after year by systematic corruption of constituencies and almost defying the people to turn them out. And as we reflect upon these observations we are strongly tempted to believe that it does not pay to be honest. We begin to doubt the truth of the moral affirmations in which our consciences and social relationships have been founded. We feel like turning upon our parents and moral teachers and telling them that they have misled us and handicapped us in the race of life by their silly moral idealisms. Who are the successful men in the world to-day? we ask. Are they the men with multitudes of moral scruples, the men who are constantly questioning themselves about the right and wrong of lines of action, the men who follow passionately and unswervingly what are called lofty moral ideals? And we answer, no; these are not the successful men. They are rather the men who are not bothered with moral scruples, the men who are past masters in compromise, self-deception and tortuous diplomacy, the men of strong iron will and blunt, naked realism, who are never sensitive or squeamish about the means used so long as they lead to the end that is aimed at. Besides such men and the success they achieve, the moral maxims, scruples and ideals which have been dinned into our ears since childhood are apt to seem the fairy-tales of nurses, poets and inexperienced preachers. The moral laws, whose sterness and inviolability have been the subject matter

of so many sermons and ethical addresses seem to crumple up before the cunning or the might of these men of the world, as the flowers fall before the frost and the winds. Instead of being as the Psalm puts it, the foundation of the throne of God, morality seems, when we contemplate these men, like a rope of sand with which the weak masses try in vain to bind and restrain the few strong masterful individuals. When we read the Bible, the poets and the moralists, the laws of morality seem to us to run through and through the universe, but when we turn to the concrete life of modern cities we find powerful men and sets of men setting them aside with apparent impunity, and we are tempted to conclude that they are only respectable conventions which may be safely ignored in practical conduct.

Now can anything be said to establish again on strong foundations the moral affirmation on which our minds and consciences have been nourished? Can it be shown that it pays to be honest or that the laws of morality when scrupulously followed lead one's life to a successful issue? I believe it can.

In the first place there can be no doubt that honesty pays the community. Commercial life is impossible where every man is a law unto himself and follows self-interest without regard to the rights or wishes of his neighbors. Whether the moral laws had their origin in high heaven or not the long experience of mankind has shown that people cannot combine in societies peacefully and happily unless these moral laws are sincerely respected and obeyed by the majority of the community. The practices of sharp, unscrupulous men, if made universal, would tear society into a multitude of bleeding, dying fragments. It may seem to pay a labor union to make the output of their industry as small as possible, to do as little work for their wages as they can get off with but the results for their industry and for the community are bound to be disastrous. It may pay the individual politician to sell himself to a corporation or to use his position to line his own pockets, but the results of his conduct are always fatal to his community; government becomes the monopoly of a small section of society and is carried on in their interests; respect for law as law dies out, for men see that the laws are manipulated for the benefits of private parties, anarchy displaces order, a lawless disposition makes rapid headway among the people and in time the very foundations of communal peace and welfare are threatened. It may pay a manufacturer to adulterate his products, but it never pays the public to which he sells them, for not only do the people pay too much for what they are getting and thereby make the economic foundations of their life more insecure, but they come to feel that they are justified in doing as they are done by, i. e., cheating the next man they have anything to do with. It may pay the individual to play the hyprocrite in the church, to secure public confidence through his reputation for piety and conscientiousness, but it does not pay the church or the community, for, as the knowledge of the man's hypocrisy spreads, multitudes are led to believe that the church is a sham, that religion is a sham, that the world is a sham world through and through, where the biggest rogue is apt to get the largest reward. It may pay an individual here and there to rely for his advancement on his ability to pull wires rather than on his merit, but it does not pay a business firm or the civil service or an educational institution or the community as a whole for the strength of any institution or of any civilization depends on the genuine efficiency of its various workers; advancement through influence rather than through merit, if made universal, would sound the death knell of every institution.

By standing outside of the individual and taking a comprehensive survey of the community, as we have just been doing, we reassure ourselves of the imperishable foundations of morality. The moral laws, from society's point of view, are not mere arbitrary conventions; they are the natural conditions of social welfare and can be violated

only at the expense of the community's peace, good-will and general prosperity. In the long run society has nothing to gain and everything to lose by the dishonest man. Whether he be an energetic but unscrupulous man of affairs who just succeeds in grazing the penitentiary with his millions, or an office-seeker who relies on his diplomacy rather that his merit for advancement, or a smooth-tongued dissembler who cloaks his selfishness or vice in the garb of piety, or a diplomatic politician who serves his own interests while boasting of his loyalty and patriotism—whoever he may be, the dishonest man is a disintegrating force in his community. He destroys the mutual confidence which is basis of sound business and social happiness; he makes it necessary for society to defend itself against him by an elaborate system of laws and police; he undoes the work of society in shaping the consciences of the young towards moral ends; he is the forerunner of anarchy, for he undermines the respect of men for the very idea of social order. I conclude then, that if honesty does not pay the individual, it does pay society.

In the second place honesty pays in ideal satisfaction. There are other rewards in life besides material goods and social or political triumphs. Man's eyes are not always turned outward on the world of things and men. Part of his world is back behind his eyes and his ears in his own inner soul and what he finds there may be more profoundly satisfying to him than what he sees in the world without. Whoever fails to see this double aspect of human nature and this double source of human satisfactions has not got very far in his experience or in his study of life. The self of man is more that his material me or his social me. He can shut the world and society out and contemplate either with disgust or satisfaction his own character. To a man of any depth of moral personality what he thinks of himself is more important that what his neighbors think of him, and his ideal achievements are more gratifying than his material achievements.

Now on this score no one can doubt that it pays to be honest. The honest man, though he be poor and unknown, has feelings and inner satisfactions which can never be enjoyed by the dishonest man. They who think that material and social rewards are the only objects of men's ambitions haven't read very widely in human history, for the iron in man's blood has always produced Stoics, Puritans, martyrs and lovers of the simple life and all these persons have lived not for their material and social self, but for their inner ideal self and found abundant satisfaction in their purely ideal achievements. In the crowd our material and social achievements are apt to seem most important to us, however we may have gained them, but when we are alone with ourselves, when we turn to that inner self which is a part of every man's world, we see things from another angle, conscience rises up either to approve or condemn us, self-scrutiny lays bare the strength or weakness of our inner character and if in those hours of silence self-respect is not added to the social respect which is paid us by the crowd all our external triumphs are apt to lose a great deal of their lustre and fade away into the light of common things, Self-respect is the best stronghold of a true man. Nothing can compensate him for the loss of his own honor. In this sense, then, it pays to be honest. To be able to look oneself in the face without a sense of shame, to know that one's character is of a piece all the way through, to live simply, frankly and openly with those about one, to be able to face the world fearlessly knowing that one has no dark past to cover and no persons to conciliate—these are the ideal satisfactions of the honest man and in the whole sweep and scope of life no satisfactions are more enduring.

But we must ask, in the third place, if honesty pays in the economic sense. Is the world so ordered that the rewards of life tend to go to those who have best deserved them? Many would be ready to answer this question in the negative. They are overwhelmingly im-

pressed with the economic injustices of the world. They know that colossal fortunes are often made, not by genuine services to the community, but by fraud, graft, trickery, and even illegal business methods: they know that men of merit are often robbed of their deserts by tortuous, oily-tongued incompetents and hence they come to believe that the honest man has a hard time of it and pays pretty dear in an economic sense for his honesty.

Now, I am not prepared personally to deny *in toto* the justice of his feeling, In corrupt societies a few unprincipaled men are apt to get larger economic rewards than the men of moral scruples and humane feelings . In all epochs of decay and disorder God has seemed to be on the side of the big battalions. But a more comprehensive survey of a people' life tends to correct this first hasty generalization. For the vast majority the road to economic security is not and never will be deception or unscrupulousness, but honesty, faithfulness, steady industry. In any community the number of men who make wealth dishonestly must be always very small compared with the multitude who give good honest service for every dollar they receive. Of the many people who try to make wealth fraudulently and illegally only a very small proportion ever succeed, while of those who fail some commit suicide, others spend part of their life in the penitentiary, and multitudes never suceed in gaining a permanent foothold in any community but drift from place to place, live from hand to mouth and in their older days have to ask society to support them. If the way of the honest man is sometimes hard, the way of the dishonest man is ten times harder.

In spite then of the seeming triumph of unprincipled and unscrupulous men, I believe that the road to economic security is still the old road of honesty and faithfulness. Nature always finds out how to restore the balance of life and society is slowly learning how to follow in nature's footstep. Sooner or later sharp practices are detected, insane ambitions overleap themselves, inflated values are punctured, the water has to be let out of the stock, sleek hypocrisies lie bare to the public and the incompetents blunder their way into public scorn. After a period of corruption and financial trickery, whole nations wake up to see that dishonesty is the road to ruin and that the nation which succeeds is the one which has honest government, honest business and honest people.

I conclude, therefore, that it pays to be honest. The moral laws are not mere poetic phrases or respectable conventions. They represent and embody the experiences of humanity from the beginning of history; they are the sifted results of a close observation; they are the indispensable conditions of social welfare; they stand on imperishable foundations. We need not be afraid that they will lead us astray; they are not handicaps in the race of life but guides to safe conduct and sources of ideal personal satisfaction.

———o———

Rev. Samuel June Barrows, D. D.

By the sudden death of Dr. Barrows on Wednesday, the 21st, at the Presbyterian Hospital, not only does the Unitarian denomination which he served so long and faithfully, suffer a great loss, but the noble army of soldiers of the common good, in which he early enlisted, henceforth misses one of its most earnest and distinguished leaders.

Although the larger part of Dr. Barrows' working days was spent in Massachusetts, his birth-place was in the same great American metropolis where his life has now so unexpectedly come to an end.

Born on May 26, 1845, in New York City, he early took up the calling of a stenographer and journalist. In 1867 he was private Secretary to William H. Seward, then Secretary of State, and he remained attached to the Department of State until 1874. Reared as a Baptist under the ecclesiastical influences which he has so vividly described in his book: "A Baptist Meeting House" the currents of modern thought and the broadening

experiences of American life took him out into wider intellectual waters. In his aspiration to take an active part in the conflict between the new science and the old theology, then raging, Mr. Barrows entered the Harvard Divinity School where in 1875 he graduated with the honorable degree of Bachelor of Divinity.

More fully to qualify himself for new work, he took a post-graduate course at the University of Leipsig where he familiarized himself with the latest results reached by German Philosophy, Higher Criticism of the Bible and Comparative Religion.

Returning to the United States in 1876, he was soon settled over one of the oldest and strongest of our Unitarian churches, as pastor of the First Parish of Dorchester, worshipping in the historic edifice on Meeting House Hill.

In 1881, he was appointed Editor of that well-known and influential veteran among American religious newspapers, the *Christian Register*, which he edited with conspicuous ability and unfailing enterprise and vivacity for sixteen years.

In 1897, his fellow Republicans in a political emergency, seeking a vigorous and incorruptible representative at Washington, impressed him into the National service and he served a term in the House of Representatives in Congress with notable influence and honor. His counsel was highly valued by President McKinley, especially in the opening days of the Spanish-American crisis which resulted in the war for the liberation of Cuba.

After a brief term in the field of politics, Dr. Barrows in 1900 turned his energies into the cause of Prison Reform, for the advancement of which he had already done much volunteer work. He spent the rest of his working days as Secretary of the Prison Association of the State of New York and in other allied humanitarian activities.

In 1896, he represented the United States on the International Prison Commission and he was a weighty and distinguished authority on all subjects connected with the treatment of criminals. In this sociological field, he was a progressive and enlightened leader, hospitable to all the modern reforms, yet guarded by a dominating sanity and common-sense, from too venturesome eccentricities.

In the circle of private life he showed himself a warm and helpful friend and a welcome companion bright with playful wit, which however never sacrificed a friend to a jest. His manly and genial character secured him wide liking and respect. His degree of Doctor of Divinity was given to him by Harvard University. As a preacher, his sermons were characterized by force and clearness of diction and by the strong and liberal convictions which he entertained on all the leading questions of the day and which was never too timid frankly to express.

His scholarship was wide and up-to-date and his descriptions of the pilgrim shrines of the classic world, given in his book of travels, entitled "The Isles and Shrines of Greece" combined instruction and entertainment in a most happy fashion.

As an editor, he was characterized by the crisp and animated style of his writing his unconquerable optimism and cheerfulness of spirit, his frankness of utterance on all debated questions, his generous breath and wide-awake hospitality to new ideas and unconventional methods, a breadth of hospitality, that neverless, was well guarded by wise conservation of the essential verities and sanctitus of the religious life. While he had an unusual abundance of pleasant humor he was yet capable of the warmest indignation and not afraid to express that indignation in keenest sarcasm whenever coarse injustice or stupid bigotry seemed to him to call for it.

His racy style, prompt and indefatigable enterprise, quick recognition of rising talent, courage and Catholicity of thought gave the *Christian Register* under his editorship a vital interestingness and attention from the public that it has never enjoyed before or since.

The briefness of Dr. Barrow's illness, which extended only over a week, made his death seem to his friends like a bolt from a clear sky.

In 1867 Dr. Barrows had the great good fortuneto be united in marriage to a most congenial and efficient helpmate, Isabella Chapin Hayes, who ever after was a most loyal and energetic coadjutor with him in all his work. Mrs. Barrows' keen intellect, untiring activity and attractive personality made her widely known among our Unitarian churches and Alliances and a noted leader among progressive American women. The absence of this devoted wife in Russia during Dr. Barrows' illness and death, is one of the saddest features connected with his unexpected loss.

James T. Bixby.

———o———

Southern Conference Meetings at New Orleans

The Twenty-second Session of Southern Unitarian Churches was convened in the City of New Orleans, in the First Unitarian Church,March 23-25 inclusive.

The first session of the Conference was called to order at 2:30 P. M. Tuesday, March 23rd, by the President of the Conference, Mr. Charles H. Behre, of Atlanta, Ga.

The Conference was opened with a brief prayer by Dr. John W. Rowlett, of the Atlanta Church. The President of the Conference then delivered an address in which he reviewed the work in the South for the year, and pointed out new opportunities of service for the consideration of the Conference delegates.

On motion of Rev. H. E. Gilchrist, the address was adopted and referred to the Committee on Resolutions.

The reading of the minutes of the last Conference was deferred until the arrival of the Secretary of the Conference, Rev. C. M. Gray, of Charleston, S. C. Rev. Marion Franklin Ham, of Dallas, Texas, was requested by the Chair to serve as Secretary *Pro. Tem.*

Following the regular order of business the reports of the Southern churches were submitted to the Conference. The tone of all these reports was hopeful, and in some cases the enthusiasm of the delegates very apparent. Chattanooga announced its intention to cut off its aid from the American Unitarian Association. Atlanta reported ten new members under the leadership of Dr. John W. Rowlett. Jacksonville reported a new church building and increased interest and prestige. New Orleans reported good results from the afternoon meetings held down town. Charleston was not only holding its own but making some advance. Dallas reported an increase of membership and widening influence, with a preponderance of men attending the services. Louisville gave a good account of progress, and Mrs. Abby Peterson, representing the work of the National Alliance in the South, reported a steady increase of interest and effectiveness in the missionary movements in North Carolina and Florida. The reports seemed to indicate the high-water mark of prosperity in the Southern field.

Following the reports of the churches, Mr. Chas. H. Patterson, of New Orleans, was called to the Chair, and Mr. Behre, as Chairman of the Committee to confer with the American Unitarian Association officials regarding the appointment of a Field Secretary for the Southern States, reported that the Committee had done all in its power to secure the appointment of such an officer and was unable to say why the officers of the Association had not selected a man for the office. The supposition was that the proper man could not be found.

On motion of Rev. H. E. Gilchrist, the report was accepted and the Committee discharged.

Mr. Behre then resumed the chair, and appointed the following Committees: *Resolutions*—H. E. Gilchrist, A. J. Coleman and M. F. Ham, *Nominations*—W. B. Gregory, Jno. W. Rowlett and Miss Soule, *On Selecting Place for Next Conference*—W. H. Ramsay, C. H. Patterson and Mrs. Lucien E. Lyons. On invitation of the President of the Conference, Rev. Chas. W. Cason, representing the American Unitarian Association as Secretary of its Publicity Department, presented the greetings of the Association and spoke eloquently and convincingly of the work which

Unitarians are doing in all sections. Mr. Casson's address was replete with forceful illustrations and characteristic arguments for a larger view of service.

After a spirited discussion the session was adjourned.

At 8 P. M. Rev. H. E. Gilchrist opened the night session with a devotional service. Prof. W. B. Gregory, of Tulane University and President of the Board of Directors of the New Orleans Church, delivered an address of welcome in which he gladdened the hearts of all present with cordial words of greeting and assurances of genuine Crescent City hospitality.

Prof. Gregory was followed by Miss Jean M. Gordon, Factory Inspector for New Orleans, who spoke on: "*Unitarians and the Child Labor Problem.*" The address was a masterful arraignment of various States in the matter of lax laws and feeble enforcement of existing laws pertaining to child labor, and a strong appeal to Unitarians everywhere to use their influence to bring about better conditions in factories both North and South.

Rev. Jno. W. Rowlett, of Atlanta, then spoke on the subject: "From the Old to the New Religion". The address traced the process of thought through which the speaker had traveled in his journey from the Methodist Episcopal communion to the Unitarian. The subject was handled in a clear, concise and convincing manner, and so impressed the Conference that the paper was secured for the purpose of issuing it as a missionary tract, to be published at the expense of the Conference.

Third Session was opened at 9 A. M. March 24th, by Rev. H. H. Lloyd, of Chattanooga, Tenn., with a devotional service. At 10 A. M. a meeting to discuss the advisability of forming a Laymen's League was called but the discussion resulted in no action. Rev. Albert J. Coleman, of Jacksonville, Fla., then addressed the Conference on: "The Future of Unitarian Churches". The paper was scholarly, practical and timely and elicited much favorable comment.

At 11:30 the new Unitarian House adjoining the church was dedicated with appropriate exercises, in which Rev. Henry Wilder Foote, of Ann Arbor, Michigan, former pastor of the church and Mrs. E. T. Churchill, of the Women's Alliance of New Orleans, gave addresses and Mrs. Lucien E. Lyons, President of the New Orleans Branch, welcomed the delegates.

A bountiful and elaborate collation, including many delicacies peculiar to the Crescent City, was served in the Unitarian House at 12:30.

At 2:30 P. M. the Southern Associate Alliance held its meeting. The meeting was presided over by Miss Harriet Spalding, of Dallas, Texas, President of the Southern Associate Alliance. Addresses by Mrs. Lucien E. Lyons, Miss Spalding, Mrs. Abby Peterson, representing the National Alliance, and Rev. Chas. W. Casson, made this one of the most helpful sessions of the Conference. The reports from the branch Alliances showed excellent work and steady progress in numbers and interest.

At 8 P. M. a service for public worship was conducted by Rev. Wm. H. Ramsay, of Louisville, and the Annual Conference sermon was preached by Rev. Marion Franklin Ham, of Dallas, Texas. Mr. Ham's subject was: "The Question of the Ages", using the text: Isaiah, 58th Chapter, 9th verse.

At 9 A. M. Thursday, March 25th, Rev. A. J. Coleman opened the session with a devotional service. At 10 A. M. the Sunday School session was called to order by the President of the Conference. Miss Margaret E. Cross, of New Orleans, gave an address on: "The Sunday School as a Factor in Education". The paper very ably discussed Sunday School work from the viewpoint of the new Psychology, and many practical ideas were presented for the consideration of churches desiring more efficient Sunday Schools. The address was followed by discussion, and the Conference voted to have the paper printed for the benefit of Sunday School workers in all sections.

At 12:30 a generous collation was served in the Unitarian House, which was followed by impromptu speeches,

on call of the Rev. H. E. Gilchrist acting as toastmaster.

At 2:30 the closing business session was called to order by the President of the Conference. The following resolutions were offered and approved:

Resolved: That this Conference heartily endorses the work in behalf of child labor legislation, so ably presented by Miss Jean M. Gordon, and urges all members of this Conference to use every proper effort to promote this noble cause.

Resolved: That this Conference extend its thanks to the American Unitarian Association and the National Alliance of Unitarian Women for sending to these meetings Rev. C. W. Casson and Mrs. Abby Peterson, who have so ably represented our national organizations.

Resolved: That the thanks of this Conference be expressed to the local press for the very creditable and satisfactory way in which it has handled the reports of these meetings.

Resolved: That the thanks of this Conference be extended to the members and friends of the New Orleans Church for the hospitality which the delegates have enjoyed at their hands.

Resolved: That the Secretary be requested to urge upon our churches the necessity of each church sending at least one, and preferably three of its lay members as delegates to the next meetings of this Conference.

Resolved: That the Secretary be instructed to extend the greetings of this Conference to the National Congress of Religious Liberals to be convened in the City of Philadelphia, April 27th, 1909.

Resolved: That a Committee of three be appointed by the Chair to consider the advisability of creating a fund for the purpose of sending young men to theological school, and that this Committee be requested to report at the next business session of this Conference.

Resolved: That a Committee of three be appointed by the Chair to confer with the officers of the American Unitarian Association regarding the appointment of a Field Secretary for the South, and that this Committee be given full power of action.

Resolved: That this Conference respectfully recommends to the officers of the American Unitarian Association that a Field Secretary for the South be appointed, and that the Rev. Henry Wilder Foote be considered for this office, as the man most acceptable to the Southern churches.

Resolved: That the churches of Washington, D. C. and Baltimore, Md., be urged to enter the Southern Conference and send delegates to its meetings.

Resolved: That the Secretary be instructed to confer with Rev. E. A. Horton regarding the advisability of having the Southern Fellowship Committee composed exclusively of the Southern Conference.

Resolved: That the Secretary be instructed to pay to Rev. Wm. H. Ramsay $5.00 out of the Conference fund, for the printing of Dr. Rowlett's address, "From the Old to the New in Religion".

The following officers of the Conference were then elected: Charles H. Behre, President, W. H. Converse, of Chattanooga, 1st Vice-President, C. H. Patterson of New Orleans, 2nd Vice-President, D. R. Wilson, of Richmond, Va., 3rd Vice-President, Rev. Marion Franklin Ham, of Dallas, Secretary and Treasurer.

A vote of thanks, expressing sincere appreciation of his long and faithful services, was then extended to Rev. Clifton M. Gray, the retiring Secretary and Treasurer. The vote was unanimous and hearty. Mr. Gray responded in his happiest vein, assuring the Conference of his continued interest and activity in the work of our churches in the South.

At 3:30 the Southern Missionary Council entered into executive session and the business session of the Conference was closed.

At 8 P. M. the closing session of the Conference was convened. The meeting was opened with a devotional service conducted by Rev. C. M. Gray, followed by three addresses of exceptional interest to workers in the Southern field:

1. "Unitarian Ideal of Worship", Rev. Henry Wilder Foote, of Ann Arbor, Michigan.

2. "The Outlook for Unitarianism in the South", Mr. P. H. Waldo, of New Orleans.

3. "The Next Step in Religion", Rev. H. H. Lloyd of Chattanooga, Tenn. These addresses were comprehensive, ably prepared, and inspiring to all who heard them.

The Conference was then closed with

a benediction by Rev. Clifton M. Gray who sent the delegates back to their homes with a blessing that warmed every heart and renewed the loyalty of the entire Conference to the ideals of the Unitarian faith.

Continuity

By MARY E. MERRILL

In the Summer's late farewell
Danced Autumn leaves, where'er they fell,
Happy in their own free way,
All were decked in colors gay;

Red and brown with shades of green,
Yellow with a golden sheen,
Not one felt a sense of grief;
Not one was "the sere, old leaf."

Their gay frolic with the breeze
Seemed diversion for bare trees,
It was their last happy chance,
To join once more in a mad dance.

Then to sleep with Mother-earth,
Until Spring gave early birth
To tender leaves and blossoms rife;
In them they would find new life.

Thus evolving o'er and o'er,
Nature's mystery and lore,
"In decay there's nothing lost,
All survives at any cost."

This survival ofttimes seems
The fulfilment of one's dreams,
That each life is but a span,
In the all-embracing plan;

Is that each and all in time
May still grow, become divine,
If they give of strength and love.
They may rise to realms above,

Where the Springs of Life arise,
Where the spirit never dies,
Where true lives have reached the goal
Of the ever-growing soul.

"After all has been said and done, brotherhood is the one great condition to the formation of the government we need."—*Theodore Roosevelt.*

Dedication of the Church in Youngstown, Ohio

Sunday was a day of rejoicing with the Unitarian congregation in this city which has for some time looked forward to the possession of a church home which was dedicated in the evening with appropriate exercises in the presence of nearly two hundred people, an audience that almost completely filled the building. The new house of worship at corner of Elm and Bissell is a portable structure, the first of its kind in this section of country and the first built for the American Unitarian Association of Boston to be used in its church extension work. It is about 31 x 40 feet and well built, artistic in appearance and of substantial construction, furnished with chairs and pulpit in mission, lighted with electricity and heated with gas, the interior finish being brown stain. It is more than the congregation had hoped for and a surprise to all who have visited it, so comfortable and commodious and pretty in appearance is it. The building was constructed from plans made by Mr. Homer of Providence, one of the board of directors of the American Unitarian Association, under whose direction it was built at a factory in Providence. The cost at the factory was about $2,500. The Association furnished the building and also bought the lots more than a year ago. The work of erecting the building when it arrived here on flat cars and the furnishing were undertaken by the congregation, and so far the expense has been about $1,200, nearly all of which has heen provided for, and so the church is planted in the North Hill district without an appeal made to the audience attending the dedication to raise the amount necessary to clear the chapel debt. It was hoped to have the chapel by the first of the year at the latest, but delays occurred at the factory, and when it finally got here it was in the worst kind of weather that made it impossible to work more than a day or two at a time. Then

more was undertaken than was contemplated in the start.

The dedicatory service was in charge of the minister of the church, Rev. Wayland L. Beers, Rev. Minot O. Simons of Cleveland preached the dedicatory sermon, the topic was "The Changed Conceptions of God," speaking from a double text taken from the words of Job and Paul. He spoke of the ideas of God held by the ancients; how with the savage God was a savage and highest type of savage; and as man grew and acquired knowledge God changed to meet his views, becoming the God finally as the Unitarians have him, infinitely great and good. The sermon was one of the strongest arguments in behalf of the existence of an all-wise and overruling Providence, in all and through all, working for the good of humanity.

Greetings from former ministers of the congregation were read, the first from Rev. Leon A. Harvey, now pastor of the church at Flatbush, L. I., and the second by Rev. George L. Sprague, whose first sermon was preached to a dozen or so on a rainy Sunday morning, a day that helped to make the outlook discouraging. He was on his way to the theological school at Meadville, having decided to leave the Baptist denomination. He is now minister of a large and flourishing congregation at Dunkirk, N. Y. Greetings were also read from Prof. F. C. Doan of Meadville seminary, one of the officers of Meadville conference of churches.

At the morning service Mr. Beers preached on "Vital Religion" a discourse that appealed with singular force to all who heard him. In making the announcement for the morning he said that he had heen requested to give notice of the meeting in the interest of the dry campaign to be held in the afternoon. He remarked that no matter what the ideas of the people as to indulgence in liquors it must be admitted that the saloon is indefensible but he feared for the consequence of its closing as the church proposes to close it. The church is not doing all that it should. It sees but the one end, the closing of the saloon, but if it does not furnish something better to take its place none can tell what the outcome will be. He urged people to listen to the presentation of the dry side of the question, and also that the church do more than merely act to destroy the open saloon.

———o———

A Scheme for Sunday School Work

Draft Report of the Joint Committee of Unitarian, Universalist, and Friends of New York and vicinity on the Graded System, to be submitted for consideration at its meeting May 5th at 3 P. M. at Unitarian Headquarters.

Recommendations.

1. That the course outlined by the Unitarian S. S. Society be followed with slight changes in the grouping etc., and the change from one to two years in the study of the life of Jesus. When so changed this course to be as follows:

I. Kindergarten, ages 4 to 7.
1. Nature Lessons.
2. Jesus in Story and Picture.
3. First Book in Religion.
4. Stories from the Old Testament.

II. Primary and Junior, ages 8 to 14.
5. Stories from the New Testament,
6. World stories in Religion.
7. The Bible and the Bible Country.
8. Old Testament Narratives, Part One
9. Old Testament Narratives, Part Two
10. Jesus of Nazareth, Life.
11. Jesus of Nazareth, Teaching and Parables.

III. Senior ages 15 to 17.
12. The work of the Apostles.
13. Great men of Christian History.
14. Comparative Studies in Religion. Liberal Movement.

IV. Advanced, ages 18 and up.
15. The Bible as Literature.
16. Citizenship and Social Service.
17. Studies in Ethics.
18. Special Books of the Bible.
19. Studies in Evolution,
20. Modern Religious Teachers.
21. The Philosophy of Religion.

II. That any part or parts of the foregoing course be omitted or changed according to the needs of each individual Sunday School, but if possible, changes be

made with the knowledge of this Committee, or its successors, so that the greatest amount of uniformity may be maintained that is practicable and that any and all suitable text books and manuals be employed but the course to be based on those being prepared by the Unitarian Sunday School Society with such departure therefrom as the Directors may see fit. That each Sunday School have the same lesson in each grade so that so far as grades exist, the lessons of the constituent Sunday School will be substantially uniform throughout.

III. That the Sunday School Teachers be organized in each Sunday School as follows:

1. Principal, who in most cases may naturally be the Superintendent.

2. Head Teachers, one Head Teacher to be over each group.
(Note. No Head Teachers will be required in small Sunday School.)

IV. That the Principals and Head Teachers be charged with the duty of securing the attendance of representative teachers at the Teachers' Institutes hereinafter provided for and causing reports of these Institutes to be made to Teachers' Meetings of the Sunday School. That if possible all Sunday School teachers attend the Institutes. That in any event these Teachers' meetings be held, as convenient, and if possible, by Groups, viz., Kindergarten, Primary and Junior, Senior, etc., That all Principals and Head Teachers encourage teachers to read and study the books recommended at the Institutes.

V. That the said Institutes be organized and held as follows:—

Time.

Early in each month or about the first thereof beginning with October of each year and ending with the following May. This applies to all grades with the possible exception of those grouped as Advanced.

Place.

The Kindergarten Group to be held at a place to be determined. The remaining Groups at Unitarian Headquarters, 104 East 20th Street, New York City.

Organization.

Groups I and II to be placed under two independent Directors.

Group I to be under a trained Kindergartener who will be expected to instruct teachers in Kindergarten methods suitable to the ages of the first four grades above provided for.

Group II to be under a Director who will instruct teachers in grades 5 to 11 inclusive in methods suitable to the ages of the children in said grades. In both groups I and II the story telling element to predominate with stories suited to the needs and development of each class and age involved. Your Committee feels that the exact methods employed must be left to the respective Directors and so nothing definite can be stated to control this discretion. By way of suggestion and to give a definite idea of your Committee's views, it is proposed that each Director divide each group into its component grades. That the teachers in each grade, for a portion of the time of the Institute, be separated from other grades and consider the subject matter of the next four or five lessons, as by a "story tellers' club" led by a Principal or Head Teacher and visited by the Director, and that during the remaining time of each institute, all grades in each group be brought together under its Director who will explain principles and illustrate, when proper, by the subject matter of the next four or five lessons of one or more of the grades represented by the group.

That group III be placed under a Director who will be independent of other groups and who will preferably be a minister. This group may be divided into several groups or may be under several Directors who will act successively, each having charge of some particular phase of the work. The details as to this group are not settled. In group III the story telling element will not predominate and the subject matter will be placed so as to interest the pupils and encourage discussion and questions. The methods of the Director of this group will be made accordingly and must be left to his discretion.

That Group IV organize itself and be independent of all other groups in the Institute and be autonomous.

VI. That each teacher keep her class two years.

VII. That the Superintendents be also organized into an independent and autonomous group and considered a part of the Institute, or not, as it may elect.

VIII. That the Universalists, Unitarians and Friends meet quarterly and jointly except in business meetings. The first joint meeting to be held near the last of September 1909.

IX. That each Sunday School appoint a Committee with power to co-operate with this Committee to make necessary arrangements to introduce the proposed graded system.

X. That a copy of this report be sent to each Sunday School represented by this Committee.

———o———

Program of the Anniversary Week Meetings

Unless otherwise designated, all meetings are open to the public.

Sunday, May 23.

3 P. M. At Arlington St. Church, Anniversary Meeting of the Children's Mission. The President, Henry M. Williams, Esq., will preside. Addresses by Hastings H. Hart, D. D., of Chicago, Ill., "Study of Child— lacing for Russell Sage Foundation," by Re . Roger S. Forbes of Boston. Special music, Benjamin F. Whelpley, organist.

8 P. M. Public Meeting of the Unitarian Fellowship for Social Justice, Arlington St. Church. Rev. John Haynes Holmes will preside. Adredsses by

(a) Mr. John Spargo, of New York on, "Social Justice and Socialism,"

(b) Prof. Charles Zueblin, of Boston on "Social Justice and Education."

(c) Rabbi Stephen S. Wise, of New York on "Social Justice and Religion."

Monday, May 24.

9 A. M Morning prayer in King's Chapel. The service will be conducted by Rev. George D. Sanders of Waterville, Me

10:30 Annual meeting of the Ministerial Union in Channing Hall. The address will be given by Prof. William H. Carruth, of Lawrence, Kansas.

2:30 P. M Pu lic meeting of the National Alliance of Unitarian and Other Liberal Christian Women at the South Congregational Church (corner Exeter and Newbury Streets). Greeting by Rev. Edward Everett Hale, D. D. Addresses by Mrs. John A. Bellows, Mrs. John W. Day, and others.

4 P. M. Third annual meeting of the Society for Old Age Pensions for Unitarian ministers in Channing Hall. All ministers invited.

5 P. M. Vesper Service at First Church, corner Berkeley and Marlboro Streets, Rev. Frederick R. Griffin of Braintree in charge.

8 P. M. Public reception to ministers, delegates, and friends at the Hotel Somerset. President and Mrs. Samuel A. Eliot, Governor and Mrs. Eben S. Draper, Secretary and Mrs. Lewis G. Wilson will receive. The Raymond Orchestra will furnish music, Light refreshments will be served throughout the evening.

Tuesday, May 25.

9 A. M. Morning prayer in King's Chapel. The service will be in commemoration of the ministers of the Unitarian Fellowship who have died during the year. The address will be given by Rev. Samuel M. Crothers, D. D., of Cambridge.

10 A. M. Annual business meeting of the National Alliance of Unitarian and Other Liberal Christian Women in the South Congregational Church. Election of officers and annual report.

10:30 A. M. Meeting of the Berry Street Conference in the Second Church, Copley Square. The address will be given by Rev. Charles G. Ames D. D. Open to ministers only.

2:30 P. M. Annual business meeting of American Unitarian Association in Tremont Temple. Delegates and Life members will be admitted by ticket to the floor. The galleries will be open to the public.

The afternoon session will begin with a devotional service conducted by Rev. Henry C. Parker. The meeting will be opened for the introduction of business and resolutions and the appointment of committees. The Treasurer will present his Annual Statement. Reports from the following special committees: Layman's League, C. H. Burdett Priestley Memorial, M. T. Garvin; New York Meeting, Hon. John D. Long; Ministerial Exchange, Rev. A. L. Hudson; Social Service Resolution, Henry M. Williams, Esq.; Condition of the Ministry Rev. George W. Kent: Parker Commission, C. W. Wendte; Improvement of Church Music, Rev. John Haynes Holmes; Tuckerman School, Mrs. Atherton; and the Secretary's Annual Address.

5 P. M. Vesper Service in the First Church, corner of Berkeley and Marlboro Sts.

7:30 P. M. Public meeting of the American Unitarian Association in Tremont Temple. The entire building will be open to the public. Ex-Governor Curtis Guild, Jr. will preside. Prayer by Rev. J. T. Sunderland. Addresses upon "The Vital Element in Religion," Rev. S. M Crothers, D. D.,; "Our Resourses and

Our Work," Rev. Charles E. St. John; 3. "The Necessity of Worship," Rev. Minot O. Simons. Congregational singing. Mr. Frank O. Nash, organist.

Wednesday, May 26.

9 A. M. Morning prayer in King's Chapel. The service will be conducted by Rev. Roger S Forbes, of Dorchester.

10 A. M. Annual business meeting of the American Unitarian Association in Tremont Temple. Delegates and life members will be admitted by ticket to the floor. The galleries will be open to the public. The devotional service will be conducted by Rev. W. R. Hunt of Orange, N. J. Report of the Nominating Committee. Report of the Business Committee. Election of officers and directors. Discussion of resolutions regarding nomination and election of officers of the Association and other business.

2:30 P. M. Annual meeting of the American Unitarian Association (continued) in Tremont Temple. If the business is concluded and time suffices, brief addresses will be made on "The Attitude of the Country Towards Liberalism," 1. The Pacific, Rev. Frederic Gill; 2. The Western, Rev. F. M. Bennett; 3. The Southern, Rev. J. W. Rowlett; 4. The Eastern, Rev. Samuel R. Maxwell.

5 P. M. Annual business meeting of the Massachusetts Convention of Congregational Ministers in the Supreme Judicial Court Room.

5 P. M. Vesper Service at the First Church, corner Berkeley and Malboro Streets, Rev. Caleb S. S. Dutton of Brooklyn, N. Y., in charge.

7:30 P. M. Anniversary sermon before the American Unitarian Association in Tremont Temple. The entire hall will be open to the public. Responsive service conducted by Rev. Ernest C. Smith. The sermon will be preached by Rev. Julian C. Jaynes of West Newton, Mass. Music by a choir of male voices under direction of Mr. Frank O. Nash.

Thursday, May 27.

9 A. M. Morning prayer in King's Chapel. Communion Service conducted by Rev. Howard N. Brown. The address will be given by Rev. Augustus M. Lord, D. D., of Providence.

10:30 A. M. Eighth annual meeting of the Unitarian Historical Society in King's Chapel. President Henry H. Edes will preside. Reports and elections of officers. Addresses by Rev. Edward Everett Hale, D. D and others

10:30 A. M. Annual Meeting of the Fellowship for Social Justice at the Vestry of the Second Church, Copley Square.

11 A. M. Public meeting of the Massachusetts Convention of Congregational Ministers in the South Congregational Church (corner Exeter and Newbury Streets). Addresses by Rev. Edward Cummings, Rev F. E. Emrich, D. D.

11 A. M. Meeting of the Alumni and friends of Proctor Academy in parlors of the Second Church. Address by Rev Samuel C. Beane D.D

11 A. M. Conference in Channing Hall of Post Office Mission Workers, and all interested in the distribution of denominational literature.

12 M. Annual meeting and Luncheon of the Meadville Alumni Association in the South Congregational Church. Business meeting at 12. Lunch at 1, to be followed by addresses by Ex-Governor John G. Long, Hon. Robert Luce and others.

2 P. M. Annual business meeting of the Young People's Religious Union, chapel of the Second Church, for reports, election of officers, and conference.

2:30 P. M. Annual meeting of the Unitarian Temperance Society in Channing Hall. Rev. Joseph H. Crooker, D. D., will preside. Reports and election of officers.

5 P. M Vesper Service in First Church, corner Berkeley and Marlboro Streets, Rev Rogers S. Forbes of Dorchester in charge.

5-7 P. M. Reception by the Boston Federation of Young People's Religious Unions to the officers of the National Union in the parlors of the Second Church. A collation will be served, and delegates and representatives from the Unions and Young People's Societies are invited.

7:30 P. M. Public meeting of the Young People's Religious Union in the Second Church, Addresses by Rev. Edgar S. Wiers, Rev. F. R. Sturtevant, Rev. Henry C. McDougall and Rev. Henry Hallam Saunderson. Special music.

Friday, May 28.

9 A. M. Morning prayer in King's Chapel. The service will be conducted by Rev. Frederick R. Lewis of Hopedale.

9:45 A. M. Annual meeting of the Unitarian Sunday School Society, King's Chapel. Opening of business session of Society.

10:15 A. M. Reading of Directors' Annual Report by President Edward A. Horton to be followed by discussion, election of officers, and miscellaneous business.

5 P. M. Vesper Service.

6 P. M. Unitarian Festival in Tremont Temple. Hon. William M. Olin, Secretary of Commonwealth. Tickets, $2.50 each, will be for sale at the bookstore of Messrs. W. L. Clarke and Co., 26 Tremont Street, on and after Thursday.

Hospitality.

Ministers and their wives coming from a distance of over forty miles from Boston to the annual meeting of the American Unitarian Association and allied organizations, May 24—29, are invited to the hospitality of our Unitarian homes. Luncheons will be served at Bulfinch Place Church to supplement the hospitality of the homes.

The anniversary reception will be held at the Hotel Somerset, on Commonwealth Avenue, Monday evening, May 24, from eight to ten o'clock.

Response to the letter of hospitality sent out in April by the secretary, Miss Grace R. Torr, is asked for on or before May 15.

Program of the Western Unitarian Conference

The following is the program of the Western Unitarian Conference to be held at St. Paul, Minn., May 17-20, 1909:

Monday, May 17th.

8 P. M. Conference sermon, Rev. F. M. Bennett, Lawrence, Kansas.

Tuesday, May 18th, Alliance Day.

10:30 A. M. Special Alliance Conference open to all Alliance members.
Topic "Alliance Work."

12:30—Alliance Luncheon, Mrs. S. R. Child, Director from Minnesota, presiding.
Greetings from visiting delegates.

2:30 P. M.—Public Meeting. Mrs. Emma N. Delano, Vice President of the Western States, presiding.
Opening Hymn.
Invocation.
Address of Welcome, Mrs. John D. Reid, St. Paul.
Greetings of National Alliance.
Topic "Woman's Work in the Church"
(a) In the Past, Mrs. Hiram Marks, Detroit, Mich.
(b) In the Present, Mrs. C. V. Mersereau, St. Louis.
(c) In the Future, Mrs. W. G. Winter, Minneapolis.

5:30 P. M.—Ministers' Luncheon, General Discussion of "The Pastoral Call."

8 P. M.—Platform Meeting, "The Value of the Church"
(a) The Church as a Spiritual Power, Rev. Walter F. Greenman, Milwaukee, Wis.
(b) The Church as an Educational Force, Rev. A. L. Weatherly, Lincoln, Neb.
(c) The Church and Physical Well-Being, Rev. A. M. Rihbany, Toledo, Ohio.

Wednesday, May 19th.

10 A. M. Address of Welcome.
Address of Vice President, Mr. C. W. Ames.
Report of Secretary, Rev. Ernest C. Smith.
Report of Treasurer, Mr. H. W. Brough.
Five minute reports from the State Secretaries.
Michigan, Rev. R. Shaw Barrow, Jackson.
Illinois, Rev. J. H. Mueller, Bloomington.
Minnesota, Rev. G. R. Gebauer, Duluth.
Iowa, Rev. C. P. Wellman, Humboldt.
Missouri Valley, Rev. J. H. Jones, Topeka.
Greeting by representative of A. U. A., Rev. W. M. Backus.

1 P. M.—Luncheon.

2:30 P. M.—"Some Thoughts about Progress", Rev. C. F. Elliott, Quincy, Ill.

3:15 P. M.—Paper "The Place of the Church in Reform Movements," Rev. John W. Day, St. Louis, Mo.
Discussion.

8 P. M.—Platform Meeting "The Modern Outlook"
(a) Scientific, Rev. W. Hanson Pulsford, Chicago.
(b) Educational, Rev. Gertrude von Petzold, Des Moines, Ia.
(c) Religious, Rev. F. A. Gilmore, Madison, Wis.

Thursday, May 20th.

9:30 A. M.—Devotional Meeting, led by Rev. C. P. Wellman, Humboldt, Iowa.

10 A. M.—Sunday School Meeting, Rev. E. A. Horton, D. D. presiding.
Address by Dr. Horton.
Paper: "The Essential Needs of a Sunday School", Rev. R. E. Ramsay, Davenport, Iowa
Discussion led by Rev. R. Shaw Barrow, Jackson, Mich.

12 M.—Business.

1 P. M.—Luncheon.

2:30 P. M.—Y. P. R. U. Meeting, Rev. Henry W. Foote of Ann Arbor, National Vice-Pres., presiding.
The Young People's Society.
(a) The Social Side, Rev. Manley B. Townsend, Sioux City, Iowa.
(b) The Religious Side, Rev. C. F. Niles, Menomonie, Wis.

6 P. M.—Banquet.
Toastmaster, Charles W. Ames.
Speakers: Henry Wilder Foote, Ann Arbor, Mich.
George R. Gebauer, Duluth, Minn.
Eleanor E. Gordon, Des Moines, Iowa.
Edward A. Horton, Boston, Mass.
Fred V. Hawley, Chicago, Ill.

———o———

A good name is better than riches. The reason is evident: money cannot buy a good name, but a good name in the market always has a money value.—*Selected.*

Amongst Ministers

Rev. W. H. Parker of Reading, Mass., has resigned to accept a call to the church at Dedham, where he will enter upon his duties May 1st.

Rev. Walter C. Pierce, formerly of Oklahoma City has been called to the pastorate of the church at West Somerville, Mass.

Rev. W. H. Pierson, D. D. has resigned from the pastorate of the Somerville church.

Rev. Hilary Bygrave has received and accepted a call at Scituate, Mass.

Rev. S. C. Bean, D. D., has resigned at Lawrence, Mass. to accept a call to Grafton, Mass.

Rev. A. H. Robinson of Newburgh, N. Y. has received and accepted a call to Newton Centre, Mass.

Rev. Vernon M. Cady resigns at Alton, Ill., to accept a call to All Souls Unitarian Church, Kansas City, Mo. He begins work at Kansas City, May 1st.

Dr. Rowena Morse of Keokuk, has three months leave of absence. She goes to Germany to assist in editing the works of Prof. Otto Pfleiderer.

Rev. Sydney B. Snow of Palo Alto, California, resigns April 11, to take effect in June.

Rev. Maxwell Savage of Redlands, California, resigns April 4, to take effect in June.

Rev. Oliver P. Shrout, formerly of the Christian Church is called to San Jose, California, April 6th.

—o—

Southern Missionary Council

At a meeting of the Southern Missionary Council in the City of New Orleans, March 25, 1909, the following resolution was adopted:

Resolved: That the ministers and laymen composing the Southern Missionary Council commend the work of the Publicity Department of the American Unitarian Association, as conducted by its Secretary, Rev. C. W. Casson, to the serious consideration of all our churches as a practical and effective method of furthering the Unitarian cause.

A New Young Peoples' Meeting

The students' Unity Club at the church in Urbana, Champaign, Illinois, has this winter discovered an extremely interesting line of meetings. Each evening an oriental student in the university, Hindoo or Chinese, has compared some eastern religion, Confucianism, Buddhism etc., with Christianity. He speaks as an apostle of that religion. After his half-hour address he answers the questions which fly toward him from the audience with true oriental self-possession. At the close the minister tries to classify and sum up the discussion. These meetings have proved surprisingly successful, drawing on the average of a hundred people mostly students each evening. Often the members linger in groups talking over the questions at issue until nine or ten o'clock in the evening. Few studies can so expand the religious horizon of our American students.

—o—

Dr. Wright Resigns at Montpelier, Vermont

Dr. Wright has presented his resignation as pastor. On July 9 he will reach his seventieth birthday and the consummation of forty years of service in this church, and it is his earnest desire to relinquish pastoral duties at this time. It will be with very genuine regret that his resignation is accepted, if such action becomes necessary. It is said that he will by no means be allowed to retire from active work even if he relinquishes the formal duties of the pastorate. His service to his people and the people of the outlying towns has been on the broad plan of brotherly love and toleration, and he has the whole-souled regard of every parishioner and also of the entire community.

—o—

The Bible will never lose its place as a masterpiece of literature. It will gain in interest in proportion to the revelation of its value as a record of human experience.—*Selected.*

Symposium

Some Life-Members' Views About Life-Membership—Do you favor a modification of the By-Laws, gradually eliminating the Life-Membership vote, and making the Association strictly representative of the churches through their delegates and ministers?

Prescott Keyes, Esq. Concord, Mass.

March 4th., 1847, an act of the Legislature of Massachusetts created "Charles Briggs, Samuel K. Lothrop and Henry P.Fairbanks, their associates and successors" a corporation by the name of the American Unitarian Association. These three men constituting the corporation then had before them two duties which they and they alone could perform and which they could not delegate to any other persons or organizations; first, to vote at all meetings of the corporation; second, to provide for the admission to membership of "associates and successors so that the corporation would not cease to exist when these three incorporators should die. They performed this second fundamental duty by the adoption of a by-law admitting to life-membership persons who should pay to the corporation thirty dollars, which sum was later changed to fifty dollars, and a large number of such "life-members" have since become the "associates and successors" of these three incorporators.

Article III of the by-laws adopted in 1885 only attempts to confer upon the churches a right of representation and upon their ministers and delegates a right to vote and does not attempt to make either churches, ministers or delegates "associates and successors". Perhaps this attempt was not legally successful even though the Association has acted under that by-law since 1885 without question. Perhaps the Court would hold that the powers of the corporation rest solely upon the life-members as the "associates and successors" of the three incorporators; that they and they alone constitute the corporation in its relation to its creator, the Commonwealth of Massachusetts and the Legislature and courts of that Commonwealth, and that they cannot share their right to vote with ministers and delegates appointed by other organizations, much less wholly surrender that right. The right to vote is in essence the right to carry on the business of the corporation which the Commonwealth has entrusted to them and not to others.

The corporation must consist of a body of men and women whose membership is well defined and more or less permanent. The delegates, often selected without care, are ephemeral; when the meeting to which they are chosen as delegates is dissolved they are no longer delegates. What then would become of the corporation if it had no members? It would be dead;—ready for the appointment of a receiver to transfer its trust funds under the direction of the Court or the Legislature to other agencies for carrying out the trusts. If this point of view is correct, it is not possible to have a "modification of the by-laws gradually eliminating the life membership vote" and substituting for it a vote of "churches through their delegates and ministers". To eliminate life membership is to commit suicide. All this is technical! True—but it may be real and fundamental, for a corporation is an artificial being created and regulated by technical law.

The real difficulty seems to be that those who desire to make the Association into a delegate body fail to realize that it is a Massachusetts corporation created to hold in trust funds "to be devoted exclusively to the promotion of the interests of moral and religious instruction" and that it is not a form of church government. The two things are dis-

tinct and it is useless to attempt to engraft the one upon the other.

Even if possible, it would seem to be unwise to eliminate the life-membership vote. Our great body of life members gives continuity, stability and backbone to the Association; they are as a rule the most intelligent, loyal and interested members of our churches; through them the churches are in fact represented—far better, more fairly and more justly represented than by a delegate system which puts a small two-year-old five-dollar-contributing homeless society on an equality with a large two-century-old-five- thousand-dollar-contributing city church.

Prof. Francis A. Christie, of the Meadville Theological School.

I am ardently in favor of any plan that will eliminate the life-membership vote. There are two kinds of life-members; some, like myself, have been made such by the action of a church entitled to name such members by virtue of the size of its contribution. In point of fact the church which honored me had no motive except that of showing a kind regard to an individual; but the system makes it possible for a church to exercise influence or control in proportion to its wealth. That is a violation of Christian democracy and complicates the idea of giving with the idea of purchase of power.

The same objection must be made to the voting power of the other class of life-members, the individuals who have procured the privilege by a personal contribution. In the American Historical Association and other organizations of the kind, life-membership procures no privilege except exemption from the annual dues. Such societies remain democratic. It is improbable that any individual makes himself a life member of the American Unitarian Association with the intention of avoiding annual contributions. So far as that membership list is a body of honor, it is a concession to a worldy standard which does not regard the widow's mite as the Master did. So far as life-membership is not a mere matter of sentiment but a purchase of control, the money paid ceases to be a gift and introduces the objectionable principle that influence on the policy of the association should be proportionate to money contributed. I do not know that life-members have ever used their power in opposition to the views of delegate members but it can easily be ascertained that many persons have felt a diminished interest in the Association because of this peculiarity in its organization. All men like to see their institutions thoroughly right in principle.

Archibald M. Howe, Cambridge, Mass.

I do favor the gradual elimination of the Life membership vote.

The American Unitarian Association as a center of influence and of literary or even missionary effort simply because it has an increasing treasury should never become autocratic because a dispenser of gifts nor should the recipients of bounty given by the Association escape their responsibility to all the original donors from every contributing church and society or individual.

The field is too large to allow holders of Life memberships to control as much as they now do by their vote.

The spirit that urges "doing things" without proper discrimination made, when dealing with persons who are unfit to carry on any really religious endeavor may be promoted or may be controlled by officers of the American Unitarian Association if such officers are wisely chosen,and here is the principal difficulty. Whatever the method of choice, it will not be improved by the Life membership plan.

Our Congregational freedom is our only bulwark. No American Unitarian Association can put life into a body of people who will not arouse themselves and the new plan should be a stimulus. The American Unitarian Association must become a self perpetuating body and therefore should take all that a greater democracy will give now that its constituents are to be found everywhere in this broad land.

Mr. Jonathan Smith, Clinton, Mass.

I do not. No change in the By-Laws impairing the rights of life members after becoming such would be valid as against them. The right to vote in all business coming before the Association and all the privileges of membership, are indestructable rights, and cannot be abridged or taken away by any changes in the By-Laws without the voluntary consent of each member.

The Association is a corporation and has the legal rights and liabilities of a corporation. A corporation made up of a permanent membership is stronger, more efficient, and a more practical working body than one where membership is elected annually. A fixed membership gives stability and character to a corporation, involves continuity in its policy, its acts are the acts of those long identified with it, and a life membership knows, as an annually chosen membership cannot know, the traditions of the corporation, its history, its aims and policy, and the methods by which it seeks to achieve the purpose of its creation. Such knowledge only comes from a permanent connection. Imagine a Savings Bank or Educational corporation made up of a membership entirely new every year. Objections to having the latter so constituted apply with equal force to the Association.

Again, the life members are more truly representative of the character and spirit of the denomination. They are selected as servants for special services to the head church. Long identity with it, earnest loyalty to the liberal faith, efficient practical service in building up and sustaining the parish—such as a general rule are the grounds on which the individual societies bestows this honor. It furnishes to the Association a membership of the very highest order in point of character and efficiency for its work. Delegates chosen yearly attend a single meeting, and then their responsibility, and too often their interest in the work of the Association, ceases. It must naturally be so. How can a body so composed act intelligently on the grave questions which come up every year, and which they hear of for the first time when they get to the meeting and never afterward except through the press? It is impossible for a membership so constituted to have that interest in or feel the responsibility for the work of the Association that a life membership has whose connection continues year after year. The present arrangement is this. It gives to all the parishes a direct and vital connection with the central body, and it establishes also a permanent membership which is the real backbone and balance wheel of the Association either as a business or religious corporation.

Rev. John W. Day, Church of the Messiah, St. Louis.

I am a life-member myself, but as I did not contribute fifty dollars to become one, I have not felt like exercising the privileges of the membership. If life-membership were limited to persons themselves contributing the required sum, and if that sum were made considerably larger than it now is, I should have less objection to the continuance of life membership. As it is, I know so many life-members who add strength to the Association, and whom I like, that to object to the creation of more life-members seems quite inconsistent. Yet on the whole it would be better for the churches and better for the broader development of the Association if they should become welded together in a partnership of loyalty and responsibility. Those who give generously now through the channel of life-membership, would have a finer and still stronger motive for giving if the purpose should be concentrated upon the cause their church and the Association together represent, and upon the good their gift will do. If givers thought less of making life-members out of Unitarians, and more of making Unitarians out of people, they would be still more ambitious to give, and their giving might be still more productive. Looking at the matter impersonally, and with an eye single to the best interests of the cause we have at heart, I grow more inclined to favor some careful and considerate effort to push churches

through their delegates to the front, and leave individual life-members to demonstrate their loyalty through their churches rather than by their personal rights.

Rev. W. M. Backus, Minneapolis, Minn.

As a life member of the American Unitarian Association I do favor the gradual elimination of the life-membership vote. The reason that I favor it is because I believe in Unitarianism. If I believed that Unitarianism did not have within itself potency of larger things I should not favor breaking the closed circle of New England Unitarianism. There has never been a better, more generous body of people associated together than the New England life-members of the American Unitarian Association, but the manner of their association is archaic. Other churches started their missionary associations as we started ours, but they have more quickly recognized that to make their work progressive and expansive they must make it democratic; so in the place of a life membership with voting privileges an honorary life-membership was established by these churches. It is rather peculiar that our denomination which possesses the freest theology should have the least democracy in its government. Of course it was not contemplated by the founders of the American Unitarian Association that it should become the executive body of Unitarianism, but by a gradual extention of power it has become this and it will remain so from the fact of its great wealth. As this is the case our only hope is to democratize it. The resolution introduced by Mr. Foote at the last May Meeting contemplates this. It takes away the right of the directors of the American Unitarian Association to create voting members and makes membership created by churches or purchase only honorary in its character. Of course, this does not destroy the right of those now possessing it to vote, but it amply provides for the the final elimination of the life-membership vote. Honorary life-members should be given the right of the floor as heretofore, but without the right to vote. It seems to me that this plan conserves all of the good in the present system and would eliminate all of its evils.

Rev. Henry T. Secrist, Roxbury, Mass.

I have come to the conclusion that there is very little of evil in the life-membership and that there is considerable good.

I would definitely order stopped the making of life members from the regular contributions of churches. That method is wholly contrary to the purpose of life-membership. With that method stopped the evil would be reduced to a very small amount.

Of course I like a strong delegate body. But there is the difficulty. With our scattered constituency it is impossible at any meeting to have a gathering of delegates that shall be actually representative. Even the delegates chosen and attending are in very many cases the ones who come every year and very often also are those who do not strongly represent their churches. If some way seemed possible for getting an actual representation by delegates from all the churches and for having those delegates capable of taking an active part in deliberation and action I would be more in favor than I now am of cutting off the vote of the life-membership.

But this decidedly:—either a life member with a vote or else no life members.

I am not strenuous about the question and am ready to follow any reasonable plan; but at present I think we are the gainers rather than the losers by having a life member who is interested enough to come to our meetings and to take part.

Mrs. Charles T. Catlin, Brooklyn, N. Y.

I believe that the conservative and permanent constituency represented by the Life Members has been and is an element of strength to the Association.

They have been faithful in their attendance at business meetings, interested in the deliberations, intelligent in their votes and have added the inspiration of numbers to our gatherings.

Perhaps the time has come for "a modification of the by-laws" as suggested by your question.

If convinced that such change would be for the progress of the denomination I should certainly vote for the measure.

Rev. Charles T. Billings, Lowell, Mass.

At first sight it may seem that the question of eliminating the life-membership vote has had more prominence than it deserves. We can see no awful danger from that vote. We can not see that life members are imposing any dangerous policy on the Association. They are perfectly harmless.

On the other hand men and women have undoubtedly acquired an added interest in the Association because they feel they are life-members of it. Life-membership is practically our only means of interesting people as *individuals* in the work of the Association, and I think the Association made a grave mistake some years ago in discouraging the churches from creating life-memberships out of their annual contributions. Now to deprive life-members of their vote would surely mean a lessening of that interest, and that is a loss we cannot easily afford.

There is, however, a deeper problem involved in this question. For the churches as *churches* ought to take a deeper interest in the work of the Association and if questions of policy that are to come up before our annual meeting could be known before hand, and sent to all our churches to be discussed by our men's Clubs, Alliances and parishes, the interest of the church in the Association would be vitalized. Then each church would have a chance to feel its own individual responsibility for the work of our denomination, and the lack of that feeling of responsibility is one of our crying weaknesses today. To arouse this feeling I believe some plan should be devised by which the voting should not be done by life-members or even by delegates, but by churches. Let each church have as many life members and delegates as it pleases, but only *one* vote.

If the question of policy could be known, discussed and voted upon by the individual churches, they might be able to instruct their delegates; and in any event the churches would have a new standing, and the delegates would feel they represented something real, and were actually able to further the wishes and convictions of their churches. Questions would be given more serious consideration, would be better understood, and votes passed would prove more effective. Every church would be more eager to be represented. The system of voting would be more democratic.

Voting by churches might prove a cumbersome method at first, but a wise committee to arrange details, courtesy and custom would make it easily possible.

The important thing is to interest our *churches* more deeply in the work and service of the Association. They must be educated not merely to give money, but to counsel and work. Now they feel the personal service is not needed. The meetings are too cut and dried, and it is getting harder to get men to attend. The only way to instill new life is to give church and conference a larger and more intelligent share in determining policies. By this method I believe that the life-member would feel the future deprivation of his vote the less.

I believe, then, in the gradual elimination of the life-membership vote, *provided* that each church and conference, though its representatives be entitled to *one vote* for the annual meeting, and that each church and conference, furnished with a program of possible policies, may be enabled to vote with intelligence and with power.

Such a method would greatly strengthen the organization of a church that has a mighty truth and a noble history.

Henry Wilder Foote, Ann Arbor, Mich.

Yes I should be glad to see the life-membership vote at the A. U. A. meetings eliminated, providing the elimination is done with due regard to the rights and feelings of life-members. It must be clearly understood that no

action on the part of the Association can deprive those who are now life-members of their legal right to vote, but the by-laws should be modified so as to provide that life-members hereafter to be created shall be honorary, and therefore without especial voting privileges. Such action will be sufficient, as it is, indeed, almost the only practicable method of dealing with the anachronism which the existing system of mixed voting presents. It will result in the gradual disappearance of the voting life-members and thus transform the Association into a body representative of our churches alone, but it will also preserve a valuable body of supporters, the honorary members, whose allegiance is not likely to be the less because of their lack of voting privileges. It will, of course, be many years before the last life-member with the legal right to vote dies, but the process of eliminating the vote may be hastened in two ways. The first is the voluntary relinquishment by life-members of their voting privileges. It would be well to provide that existing life-members might be transferred to the honorary list at their own request. Personally, I should gladly accept such an opportunity of relinquishing my legal rights, and I think a good many others would do the same. In the second place, by last year's change in the methods of nominating officers, the vote of life-members in elections, though nominally retained, is practically nullified. Any control of elections which the life-membership vote might have been supposed to exercise in the past is now impossible. The control of the nomination and election of officers is completely in the hands of the constituent churches. Of course there are many other questions coming to a vote which the life-members might determine one way or the other, but (1) such questions are not likely to be of vital import; (2) the balance of power would rest with the life-members only if the delegates were fairly evenly divided; and (3) finally, we need not be disturbed if they do now and then hold the balance of power, for as a body they represent our most intelligent and devoted constituents. In any case the suggested modification of the by-laws, and the voluntary relinquishment by many members of their voting privileges will rapidly diminish the life-membership vote. The change will bring the now out-dated by-laws into better accord with the present organization and character of the Association.

Richard C. Humphreys, Boston, Mass.

As a life member of the A. U. A. I certainly am inclined to favor a modification of the by-laws of the Association in regard to the life-membership vote but it seems to me that the plan of nominating officers and directors adopted last year had better be tried. This plan puts the nominations in the hands of the churches which may obviate any further change.

Department of Social and Public Service

To assist ministers and others who are interested in the study of social and economic questions, the Department has established a small lending library at 25 Beacon St., Boston. The beginning has been made with something over one hundred volumes, covering a variety of different subjects, and including a number of valuable reports which are not always easily accessible. Should the library satisfy a real need, as we hope it will, generous additions will be made, but the growth will depend largely upon its circulation. If it is active, new books will be added to meet the demand, and we shall be glad to have the demand great enough to call for a steady increase. A catalogue of books now on the shelves, with the rules governing the use of the library, is now in preparation and will be ready before the Anniversary Meetings.

Speak gently! it is better far
To rule by love than fear;
Speak gently! let not harsh words mar
The good we might do here.
Speak gently! 'tis a little thing,
Dropped in the heart's deep well,
The good, the joy, which it may bring
Eternity alone shall tell.

—*Selected.*

Southern Associate Alliance

The Southern Associate Alliance held its Fifteenth annual meeting at the First Unitarian Church, New Orleans, La., March 24th, 1909. The meeting was promptly called to order by the President, Miss Harriet Spalding of Dallas, Texas. A hymn was sung, after which Mrs. Lucien E. Lyons, President of Branch Alliance, New Orleans, gave an address of welcome. She expressed in happy fashion the hospitality representatives had been made to feel every hour while in New Orleans.

The Chair then addressing the Alliance spoke a few words of encouragement and stimulus, pleading for a larger spirit of helpfulness and co-operation. This address was received with much appreciation. Mrs. Abby Peterson, of Jamaica Plains, Mass., representing the National Alliance, followed with greetings and good wishes, after which she gave a most interesting account of the Southern Circuit work. Her accounts of the need in that work were indeed touching, as were her pictures of the eagerness with which opportunities for development were grasped by these people.

Rev. C. W. Casson of Boston was requested by the Chair to give some account of his work in the Publicity Bureau. Mr. Casson responded in a most interesting manner, touching upon the several phases of his work. Following Mr. Casson's remarks, reports of the last meeting were read by the Secretary and approved. Each Branch Alliance then responded to roll-call with dues and an account of what they considered the most successful feature of their year's work. The reports from branches were then read and listened to with much interest. These reports evidenced live enthusiasm and afforded an interchange of ideas and encouragement.

The Chair then called upon the Secretary to read several letters of regret and greeting from branches unable to send delegates. The letter from Memphis pictured such a noble struggle that it was moved and seconded a letter of good wishes be sent to that Branch.

It was next moved and carried that $10.00 be appropriated for the Southern Circuit work. A motion followed to have each branch attend to postoffice mission calls within the radius of its own state. After discussion it was amended that this rule should be followed except in cases where persons preferred to be answered from some certain branch. This amendment was seconded and carried.

The Chair then appointed a committee for the nomination of officers and called a meeting for Thursday afternoon, March 25th, at three o'clock, after which, owing to the lateness of the hour, a motion to adjourn was made and carried.

At three o'clock Thursday afternoon the meeting was called to order by the President. The report from the Nomination Committee was called for by the Chair and read. For President, Miss Harriet Spalding, Dallas, Texas; Vice President, Miss Mary E. Soule, New Orleans; Secretary and Treasurer, Mrs. J. A. Farleigh, Chattanooga, Tenn. Motion was made and carried to accept the nominations, after which the Society adjourned to meet at the next session of the Southern Conference.

Blanche Phillips Kesterson.
Sec. Protem.

———o———

North Middlesex Conference

The next session of the North Middlesex Conference will be held at Chelmsford, Mass., in June.

The North Middlesex Association of Ministers met at Gilford. N. H., with Rev. F. W. Holden, on April 5. The Association put on record its sense of loss in the death of Rev. George S. Shaw, for twenty years the moderator of the Association.

———o———

One of the most startling elements of the discovery of new planets beyond Neptune is the extension of our idea of the enormous distances at which the sun exerts its power.—*Selected.*

Notes From the Field

Fourth Unitarian Church Brooklyn, N. Y.
Rev. Leon A. Harvey Minister

The annual meeting was held on March 30. Dinner was served at 7 o'clock and was followed by reports of the various branches of church work. The church committee reported that 25 names had been added to the church roll during the year. Eleven have been added since making 36 in all. The Treasurer, Mr George Nichols, reported that all the current expenses for the year had been met and $767.00 paid in liquidating debts on the building—$500.00 of this going to the American Unitarian Association in payment of the loan. Six hundred dollars was still needed to clear the church of all indebtedness except the permanent loan. To meet this the Treasurer proposed that an Easter offering be asked for. This was done and the offering on Easter Sunday amounted to $573.00. The remaining $27.00 has since been pledged.

Mr. T. E. Chappell, the Superintendent of the Sunday School reported an enrollment of 60 and made a splendid plea for the proposed graded system to be used next year.

Mrs. George E. Strout gave a stimulating report of the Women's Alliance showing a membership of fifty, $500.00 paid to the church Building Loan Fund and $550.00 in the Treasury toward the purchase of pews. She said $100.00 additional was needed. At the close of the meeting one of the gentlemen pledged this amount and seats will be placed during the summer.

Miss Alice Morgan reported for the Young People's Union that Sunday evening meetings have been held since Dec. 1. Two successful socials have been given, and a dramatic entertainment which was so successful that a Dramatic Club with 30 members has now been organized.

The Boys Club reported a successful year with Basket Ball and other games on Friday evenings.

As the minister has had unusual expenses incident to Mrs. Harvey's severe illness a substantial purse was presented to him.

Altogether the meeting was a most happy and hopeful one for both minister and people.

Montego Bay Jamaica, B. W. I.

One of the most interesting and picturesque attempts to give currency to Unitarian views has been undertaken by a young man in the Island of Jamaica, B. W. I. Having become interested in our interpretation of religion through pamphlets which were sent to his island home, he at once began a course of study with a view to fitting himself for the Unitarian ministry at the Meadville Theological School. While so employed he has established a Lay Center, formed a distributing agency for our literature and gathered about him a considerable number of people who are studying religion from the liberal point of view. Not having at his command a hall in which to conduct Lay Center Services, the congregation meets in an open yard, and the enterprise is called the Creek Street movement. The leader in his report says: "There is no doubt that in the whole surrounding district the people now have a very different view of Unitarianism from that which they had a month ago."

Unity Church Pittsfield, Mass.
Rev. Earl C. Davis Minister

On Sunday morning April 4, '09, fifteen persons were received into the membership of Unity Church. Of this number ten were men. It is also interesting to note that six of the men were young men. One of the local papers, commenting on the fact, made the following statement, "In view of the small congregation connected with this church, this is a noteworthy event." On the whole it is a most encouraging indication that the long and noble struggle of those who have labored for more than twenty years in this church, has not been in vain.

At the evening service of the same day Mr. Shiv Narayan, of Kashmir, India, a member of the Brahmo Somaj, gave a very interesting and able talk on the origin and significance of the Brahmo Somaj, Mr. Narayan, who has been in our American colleges for some years, is at present located in Pittsfield.

———o———

"That which is most permanent in heredity is that which came first in evolution."

New Books

David Swing: Poet-Preacher, by Joseph Fort Newton. The Torch Press. Publishers, Cedar Rapids, Iowa, 367 pages. Price $2.00 net.

Dr. Newton has told the story of a very interesting life in a straightforward and interesting manner, and the publishers have made of it a volume of unusual attractiveness in form and print. David Swing's life surely is one worth telling. A heretic not because he wanted to be, but because the circumstances of his ministry forced an issue to him unwelcome, he undoubtedly was placed in a position of somewhat dramatic conspicuousness which his exceptional gifts of mind and spirit enabled him to hold with dignity and wide usefulness. Dr. Newton is naturally a sympathetic, even partisan chronicler; and his story of appreciation is relieved by no contrasting lights. Yet there is no fulsome eulogy, and no real unrestraint of admiration. Indeed, one knowing Dr. Swing's story only from a distance, as most of us of the East know it, and becoming acquainted here with its connected recital for the first time, cannot help reading between the lines, sometimes, the little revelations of the popular preacher's very human humaneness, which it would be ungracious here to dwell upon. Dr. Newton has not told the story of the great heresy trial as vividly or comprehensively as a distant reader would have wished; and the more intimate traits of a vigorous personality have been much softened to the sacrifice of a keen and wholesome human interest. Yet we have here well lined out the portrait of a loveable and inspiring preacher and prophet, not indeed of the same class with Brooks and Beecher,—certainly not of the calibre of Channing and Parker, yet one who influenced widely the life of a rapidly developing center of American civilization and influenced it steadily for the right things, sweet reasonableness and light in the things of culture, religion, moral incentive and civic virtue. One may easily say that Prof. Swing's work was ephemeral : his is not a name to stand among the classics in religious prophetship, yet we suspect that the very things which made him not of the "immortals" made him yet of the more abidingly significant serviceableness in the development of things true and progressive at his peculiar time and his peculiar place in the life of the community to which he belonged.

Jasper Douthit's Story. The Autobiography of a Pioneer: with an introduction by Jenkin Lloyd Jones. Boston. American Unitarian Association. 225 pages. Price $1.25.

"We have here a photograph and not a painting. Here is a realism that may mar the literary attractiveness of the picture, but which greatly enhances its value as the material out of which true history must inevitably be written.....It is a story which it would be hard to parallel in modern American life for its uniqueness, its historic value, its heroic persistency and its spiritual suggestiveness. It is the story of an Oberlin of southern Illinois, a rustic Channing of the prairies, a Theodore Parker of the log house, reared in the land of mud and malaria."

So in his admirable introduction Jenkin Lloyd Jones characterizes this volume, and his estimate is luminously accurate. This book affords a most interesting side-light on some aspects of the Unitarian work not often illuminated for us. Mr. Douthit's story is frankly and plainly told. Not dramatically indeed;—how we would have liked to gain some more vivid picture of some of the scenes which Mr. Douthit touches lightly on, and a more intimate unfolding of some of processes of spiritual growth and experience here indicated only by blurred lines! One easily infers that it is not so much through reticence as through the absence of dramatic instinct and biographical values, that we miss these things, but surely there is so much of stirling worth not missed in the recital that we need not complain. The heroic quality of the story is most impressive: here certainly is a man who has dared and suffered for a cause he had staunchly enlisted to serve. In form the book is made a companion of Robert Collyer's delightful "Some Memories". On the whole, however, they do not quite belong to the same class, though an affectionate foreword by Robert Collyer gives graceful opening to the volume.

The Seeming Unreality of the Spiritual Life: The Nathaniel William Taylor Lectures for 1907 given before the Divinity School of Yale University: By Henry Churchill King, President of Oberlin College. New York. The Macmillan Co. 256 pages.

Dr. King grapples here in a very vigorous and straightforward fashion with the great problem of modern life: how to make the modern soul gain consciousness of the great reality of the things of the spirit. His point of view is effectively modern. He has little to do with systematic theologies or tabulated dogmas: his arguments are not those of the "classics" on Theism and the like. Miracle and supernatural warrant play little part in his method of development. One is troubled at first, perhaps, by a certain discursiveness of style, and slowness of progress to fundamental propositions: there is even a suspicion at times of "extended matter", and pages filled out to round off the proper lecture period. But this feeling disappears as the book advances, and the middle chapters in particular are vital and stimulating if not always finally convincing. The book is logically built up. An introduction of three chapters sets forth the fundamental value of the inquiry, the meaning of the theme, and the order of discussion. The body of the book then falls into two parts: I. "The Causes of Seeming Unreality", in which "Misconceptions", "Failure to Fulfill Conditions", "The Inevitable Limitations," "Fluctuations of our Nature", and "Purposed Seeming Unreality of the Spiritual" are reviewed in order. II. "The Way to Reality"in which"The Presumptive Evidence" "As to the Theistic Argument", "As to the Personal Relation to God", and "As to Particular Church Doctrines" are discussed. A very full index supplements the volume.

The April Hibbert.

One of the remarkable things about the *Hibbert Journal* for April is the "Credo" which forms the first article. Though the work of one individual, it has been submitted to and approved by many leading thinkers.

Following President Jordan's "The Religion of the Sensible American," a native of Northern India, using the pseudonym of Ibn Ishak, has written an enlightening article entitled "Islam, The Religion of Common Sense," for which Dr. Thomas Patrick Hughes, Fellow of the Punjab Oriental University, holds himself sponsor. As appropriate companion articles to this are "Is there a Common Christianity," by Professor J. H. Muirhead of the University of Birmingham, England, and "Christianity Among the Religions," by John Wright Buckham, D. D., Professor of Christian Theology in the Pacific Theological Seminary, both of which are searching studies in the prevailing religions among western nations.

Along a different line of thought is John A. Hutton's "The Message of Mr. Gilbert K. Chesterton," in which he tells why Mr. Chesterton "believes in God with heartiness and uproariousness," and why Mr. Chesterton is equally demonstrative in his opposition to various "isms," such as Puritanism, Medievalism, Aestheticism, and Atheism itself.

Prof. Vida Scudder continues her searching analysis of the method, trend and aims of socialism begun in the January *Hibbert* under the title of "The Social Conscience of the Future." The present article is sub-titled "The New Righteousness." She deals with the relation of the socialists to the churches, which seem inadequate, as at present constituted, for meeting the needs of the new social state; she also emphasizes the relationship between righteousness and social democracy, referring also to the possible and desirable outcome of class feeling which socialism seems to foster. Immediately following this, and quite properly so, is "The Insufficiency of Social Righteousness as a Moral Ideal," by P. T. Forsyth, Principal of Hackney College.

Professor Cassius J. Keyser, of Columbia University, continues "The Message of Modern Mathematics to Theology," in which he shows that, instead of being absurd, the doctrine is rigorously thinkable, that the three persons of the Trinity are *each* Almighty, and yet together constitute but *one* Almighty, that each of the Persons is equal to the One composed by all,—and proceeds mathematically to demonstrate this.

Other and equally varied topics are "Christianity and the Empire inRome and in China," by P. J. Maclagan, Ph. D., "The Philosophy of Bergson," the noted French philosopher, by Professor William James, who says that Bergson's writings are "like the breath of the morning and the song of birds," "The Over-Emphasis of Sin," by Alexander Brown of Aberdeen, Scotland, and "Variations between Matthew and Mark," by B. H. Alford, M. A.

And not least among the *Hibbert's* contents are the signed discussions by able critics in all parts of the world, and the "Bibliography of Recent Literature," dealing with religious,

ethical, philosophical and theological subjects, compiled with great care and accuracy and referring to both book and periodical publications from American, British and European sources.

Credo.

I believe in one God, Just, Merciful and Holy: Eternal in Being, Infinite in Wisdom, Unchangeable in Purpose, Adorable in Majesty, Ineffable in Perfection; for ever Blessing and for ever Blessed. I believe in God as the Absolute and Only God: in whom there is Peace beyond all unrest; Harmony beyond all discord; Victory beyond all defeat: I believe that the whole Creation is moving towards the fulness of His Glory, and that He is for ever reconciling the World unto Himself. I believe in a Divine Universe, revealing the Eternal Mind unto a Perfect Day: Radiant with the beauty of God; the Temple of His Holiness, Built and still Building; the Word of His Wisdom, Spoken and Speaking for ever; the Habitation of Souls: I believe in the Reign of Law which is the Reign of Love: I believe in the Everlasting Gospel of the Kingdom of God—Everlasting and therefore ever-renewed, Everliving in its essence and therefore ever-changing in its form. I believe that I am in God, and of God, and for God; that He is mine and that I am His; that from Him I came forth and to Him I return; that by Him I am thoroughly known, righteously judged, and graciously loved. I believe that Man is free and responsible; immortal and divine; of one Nature with God; imperfect but called to Perfection; good in becoming Better, wise in becoming Wiser, dying to Live: and I believe in the inexhaustible Riches of Eternal Truth, Immutable in Essence, but Endless in Progression and All-comprehensive in Diversity. This I believe: a Covenant and a Promise; a Light of the Life that is; an Assurance of Life to come; True but incomplete; sufficing for present Knowledge, but falling short of the Glory that shall be revealed: I believe that other Words will be given, though we cannot bear them now: and I look for the fuller Vision yet to be; and for the endless transformation of all souls into the Nearer Likeness of God.—*April Hibbert Journal.*

Freeman Sanatorium

Hillsboro Centre, N. H.

For Tuberculosis Patients

A home and Sanatorium combined. Sunlight, good drainage, pure water, trained care, nourishing food, moderate prices. Reference Dr. H. C. Clapp, Boston; B. P. Hollis, 1st Nat'l Bank, Boston and others. Address

Miss T. K. FREEMAN,
Hillsboro Centre, N. H.

FREE READING!

Unitarian Tracts and other liberal religious literature sent free on application to Miss ELLEN A. CALL, 35 Summer St., Lawrence, Mass.

Sea Moods: By GEORGE HENRY BADGER

¶ A dainty group of verses growing out of sojournings at the Isles of Shoals and along the Maine coast. Every "Shoalser" and all lovers of the sea will find "tones" of congenial memory here. A pleasing remembrance for sea-loving friends and summer companions at the shore.

¶ In paper, with dark green covers, fifteen cents.

The Pruett Publishing Company, New York and Sidney, N. Y.
104 East Twentieth Street, New York

The Meadville Theological School

(Founded 1844.)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the President,

F. C. SOUTHWORTH.

POWDER POINT SCHOOL

FOR BOYS

Elementary, advanced and forestry classes. Individual teaching.

Summer course in **FORESTRY** and **Tutoring.**

F. B. KNAPP, S. B.,

P. O. Box 539, Duxbury, Mass.

PROCTOR ACADEMY

ANDOVER, N. H.

A Unitarian School where young people of both sexes are fitted for college for $250 a year, including tuition and board. College Certificate. Coming Girls' Dormitory.

T. P. FARR, Principal.

BOOK OF THE FOURTH INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS

FREEDOM AND FELLOWSHIP IN RELIGION

A full record of the proceedings, addresses and papers of the recent International Congress of Religious Liberals in Boston, September 22-27, 1907.

EDITED BY

CHAS. W. WENDTE

LARGE OCTAVO, 650 PAGES, WITH 55 PORTRAITS

Price One Dollar; postage 23 cents additional

Address:

CHAS. W. WENDTE, Sec'y International Council

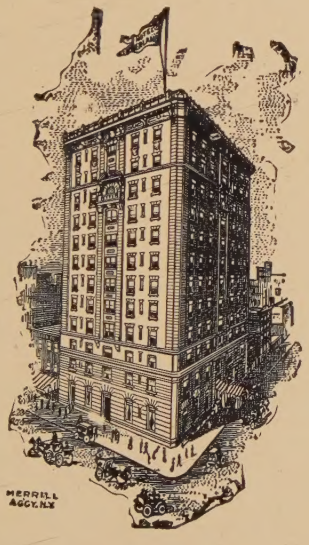
25 Beacon Street, Boston, Mass.

LET US

Quote you prices on printing.

PRUETT'S PRINTING HOUSE,

SIDNEY, N. Y



HOTEL CUMBERLAND

S. W. Cor. Broadway at 54th Street, New York.

Near 50th Street Subway Station and 53rd Street Elevated and accessible to all Surface Lines.

Ideal Location. Near Theatres, Shops and Central Park

New and Fire Proof

Strictly First Class in Every Respect. All Outside Rooms, No Carpets. All Hardwood Floors and Oriental Rugs. European Plan.

Transient Rate $2.50, With Bath, and Up.

Restaurant Unexcelled. Prices Reasonable.

Send for Booklet.

Harry P. Stimson
Formerly with Hotel Imperial

R. J. Bingham
Formerly with Hotel Woodward

Our Constructive Issues

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology but to promote righteousness: and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the Here and Now. Believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present: and God's sharing of To-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.